





VA11520809

B.R.V.  
VI  
444

# ASSYRIAN DICTIONARY;

INTENDED TO FURTHER THE  
STUDY OF THE CUNEIFORM INSCRIPTIONS OF ASSYRIA AND BABYLONIA.

BY EDWIN NORRIS, HON. PH.D. BONN,  
HONORARY LIBRARIAN OF THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND, &c., &c., &c.

## PART III.

Verborum quorundam veritas non nisi ex plurium conjecturis inter se comparatis elici solet.

C. MICHAELIS.



WILLIAMS AND NORGATE,  
11, HENRIETTA STREET, COVENT GARDEN, LONDON,  
AND 20 SOUTH FREDERICK STREET EDINBURGH

MDCCCLXXII.



LONDON

HARRISON AND SONS, PRINTERS IN ORDINARY TO HER MAJESTY,  
ST. MARTIN'S LANE.



AFTER an interval of more than two years, I have now the satisfaction of publishing a Third Part of the Assyrian Dictionary. Increased age and infirmity will account for the increased time employed in the work.

Since the appearance of Part II, Sir H. C. Rawlinson has added a Third Volume to his invaluable Inscriptions. The Annals of Assurbanipal, the last but one of the monarchs of Nineveh, of which nothing had been printed beyond a few insignificant fragments, constitute near a third part of the new Volume. I shall not dilate upon the historical value of these records, which disclose a history of wars, negotiations, and other transactions with Egypt, Arabia, Syria, and Elam, from B.C. 668 to 626, narrated by the principal actors in them, and all hitherto unknown; my humbler task is simply to get more words for the Dictionary. In addition to the Annals of Assurbanipal the Volume contains historical documents of Sardanapalus, Shalmanezer, Tiglath Pileser II, Sargon, Sennacherib, and Esarhaddon; likewise many sheets of Mythological, Astronomical, or rather Astrological, Observations and Portents; a number of Deeds of Sale, many of them dated and attested by witnesses who add their seals to their attestations, and by some, we suppose those of a more humble class, who made impressions of their finger nails for want of seals. We have also a facsimile of all that is left of the Behistun Inscription, a digested copy of the Chronological Canon with all the variant readings, and a few other Tablets.

Several of the historical documents I had seen and copied long ago, and passages taken from them are printed, with the usual comments, throughout the Dictionary; I was also furnished with most of the sheets of the recently published Volume, before the work

was issued; but as the numerical order of the plates was not then determined, the references to their present position are necessarily imperfect.

The publication of Mr. G. Smith's *History of Assurbanipal*, in September last, has enabled me to make considerable additions to the Dictionary. The text of this book is mainly furnished by the Inscriptions of that monarch, printed in Sir H. C. Rawlinson's recently published Volume, in the preparation of which Mr. Smith has ably assisted; that gentleman has turned his position in the British Museum to good account in making a further search through the thousands of Cuneiform fragments in its stores which had been less perfectly explored, and his patience has been rewarded by the recovery of many passages, and even of some complete Inscriptions. He has thus made additions to the history, aided in completing many mutilated passages, and what is of still more importance to the lexicographer, has frequently corrected such errors of copy as will inevitably be found in all first editions—errors most annoying to the student, and retarding the study of the language. The text is accompanied by an interlineary transliteration and a good close translation. Of course I dissent now and then from Mr. Smith's readings; those who are engaged in tentative and consequently progressive studies are sure to differ occasionally, and will do so in minor points for many years to come, to their mutual improvement; but I am fully sensible of having learnt much from his work, which he has very kindly communicated to me, sheet by sheet as soon as printed, with a view to my using it in the Dictionary.

I admit, with regret, that in my frequent reference to printed pages of the Dictionary, I have found, and am still finding, a great many errors; these I correct whenever I have occasion to allude to them in subsequent pages, and I carefully enter them in my working copy, for use hereafter.

E. N.

BROMPTON, April, 1872.

---

## M D

*Characters arranged under letter M.*

𐎢, *ma*. Sometimes 𐎢 in Sargon's Inscriptions.

𐎢, *mi*; "black," "night," "darkness."

𐎢, *me*; sometimes *slb*.

𐎢, *ma*; "year," "name." 𐎢 and 𐎢, Sarg.

𐎢, *am*; "wild bull."

𐎢, *im, yam*; "cardinal point," "wind."

𐎢, *um*; "a mother," "to heap up."

𐎢, *mag. muk*.

𐎢, *mad, mut*.

𐎢, *mah*; "large."

𐎢, *mah*; "upon."

𐎢, *mal*; "a star."

𐎢, *ma, alu*; "a king," "the sun."

𐎢, *ma*.

𐎢, *mar*.

𐎢, *mir*; "a cross," 44 II. 31 c. p. 355.

𐎢, *marz*; "evil," "trouble."

𐎢, *mark of plural*; sometimes *mls*. Syl. 139.

𐎢, *mat, lat, sat; kar*; "country," "hill."

𐎢, *mada*; "many," sometimes *mark of plural*.



M(A)

In the last passage one cylinder omits *ma*, as if the writer had been conscious of the change of person. The only positive exception I remember to the rule of two verbs is in Gard. II. 17, where the second is left out, and we read "to the rugged mountains they trusted and the summits of the hills."

In every case *ma* follows the verb closely, only allowing the enclitic *pro-ma*, if there be any, to come between, as in the third passage quoted in p. 710, *alpa-suusi ma*. If the verb have a final consonant *ma* is put immediately after it, as in the above *abid ma*, *alid ma*, 'abid *ma*; if the verb be in the singular number and terminate with a vowel, then the vowel is usually changed to *a*, and the *m* is doubled, as in *sepi-ma*, the fourth passage quoted, and in the following:—

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
*ilika-ma unaseik niri-ya; he came and kissed my feet.*—Eoar II. 39.

I find 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, *iliken ma*, several times in Assorbaspal, probably read *ilikenma*. A final *b* is assimilated by *ma*; see 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, *erem-ma*, for *erab-ma*, "I entered and," Sen. T. i. 26; iv. 10; and in the causative form 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, *marim-ma*, for *marib-ma*, "I caused to enter and," E.I.H. II. 39. A verb of the singular number put in the indirect form, which therefore takes a final *m*, does not double the *m*:—

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
*ipusu ma; which a former king had made and.*—Birs i. 28.

The same form, *makiru ma*, occurs in Birs i. 29; *istakke ma* in Tig. vii. 40; and *asbasa ma* in Eoar vi. 66; all indirect forms. Verbs with third radical weak do not double the *m*; see *apru ma*, E.I.H. v. 1; *alpa ma*, Tig. vii. 22; *abai ma*, Tig. vii. 89; *ake ma*, E.I.H. v. 65. When the verb is a plural masculine the termination becomes *ma-ma*:—

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
*ikteruṣ-mma iliku rigut-pu [riṣṣu]; numbers untold collected and came to their assistance.*—Sen. T. ii. 75.

I believe this to be an ancient plural form in *ma* or *ma-ma*; the plurals feminine take *ma*; see *andawra ma enaku ma*, "(the palace) had been abandoned and had decayed and," Tig. vi. 98. All this, however, is rather matter for grammar than dictionary.

𐎠𐎢𐎡𐎢. *ma; Also, Afore said.*

Comes after the second of two identical phrases.

𐎠𐎢𐎡𐎢 . . . . 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
*pateṣi Asur tar Ismi-dagan pateṣi Asur-ma epus; the house . . . . . which formerly Shamsi-Yav patis of Asur, the son of Ismi-dagan also patis of Asur, had built.*—Tig. vii. 63. See also Tig. viii. 3.

M(a)    I -I- II -V III IV -I =III+II ^ -I II -V  
     IV (v. =E) -I I-EI L-II =EE H-I =III ^ << (^) -V EI  
     =III EII IV =>EI L-II =>VII^, Asurdayan sar Ašar pal  
     Ninib-pileser sar Assur-ma bit šātu ibbul; *Asurdayan king of Assyria,*  
*the son of Ninib-pileser also king of Assyria, that house threw down.*—  
     Tig. viii. 67. See also Sard. iii. 114; 48 BM 2.

ᑭᓂᕐᕈᑦ ᑲᓄᑦ ᑲᓄᑦ ᑲᓄᑦ ᑲᓄᑦ ᑲᓄᑦ ᑲᓄᑦ ᑲᓄᑦ ᑲᓄᑦ  
 ᑲᓄᑦ ᑲᓄᑦ ᑲᓄᑦ ᑲᓄᑦ ᑲᓄᑦ ᑲᓄᑦ ᑲᓄᑦ ᑲᓄᑦ ᑲᓄᑦ ᑲᓄᑦ  
 ᑲᓄᑦ ᑲᓄᑦ ᑲᓄᑦ ᑲᓄᑦ ᑲᓄᑦ ᑲᓄᑦ ᑲᓄᑦ ᑲᓄᑦ ᑲᓄᑦ ᑲᓄᑦ  
 ᑲᓄᑦ ᑲᓄᑦ ᑲᓄᑦ ᑲᓄᑦ ᑲᓄᑦ ᑲᓄᑦ ᑲᓄᑦ ᑲᓄᑦ ᑲᓄᑦ ᑲᓄᑦ  
 ᑲᓄᑦ ᑲᓄᑦ ᑲᓄᑦ ᑲᓄᑦ ᑲᓄᑦ ᑲᓄᑦ ᑲᓄᑦ ᑲᓄᑦ ᑲᓄᑦ ᑲᓄᑦ  
 Kummuhi ilikuni itti ammanat Kummuhi ma kima subat in usnall; the  
 soldiers of the Abhe who to the deliverance and aid of the Comukhi came,  
 with the soldiers of the Comukhi also, [or of the said Comukhi], like rubbish  
 I trod down.—Tiz. ii. 20.

We have the name of a Nebuchadnezzar in Syneh. ii. 6; it occurs again with *na* in i. 8, where I translate it "the aforesaid Nebuchadnezzar."

The following bit is a triplet of similar construction:—

Assur-izir-pal sarru rabu sarru dannu sar kismati sar Assur  
Pal Tiglat[ku]bar sarri rabi sarri dannu sar kismati sar Assur  
Pal Vul-anir sarri rabi sarri dannu sar kismati sar Assur ma;  
*Sardanapalus, the great king, the mighty king, king of many, king of  
Assyria,*  
*Son of Tiglath-Pileser, the great king, the mighty king, king of many,  
king of Assyria,*  
*Son of Pul, the great king, the mighty king, king of many, king of  
Assyria also.—Sard. iii. 114.*

An incomplete passage printed in p. 275, where **E** occurs not sufficiently explained, may perhaps come under this head. I would read *Ara Šama daia piri* ..... *bi dayna* [*dāra*] *maia ma bi-pu ina Babul-bi* ..... *epus*; "to the sun the lofty ruler [here a line which I cannot read] the house of the ruler of men adured, his house, in Babylon ..... I made."—E.H.H. iv. 31. *Daia piri* must have seemed to the writer so much like *dayna ma* as to pass for an identical phrase. The line which I am unable to read is transcribed by Dr. Oppert "qui inspire à mon corps le sentiment de la justice."

¶ **E** follows a pronoun of the first person, expressed or implied; and may be the remains of an old demonstrative pronoun; see Additions, p. xii.

**𑀓𑁆𑀭𑀮𑀯𑀲𑀺𑀸𑀳𑀾𑀢𑀺**, ina asariduti-ya-ma; in this my pre-eminence.—Tig. iii.92 : p. 57.

See *gardufi-96-ma*, "this my power," Tig. II. 96, III 7, in p. 193

M(A) 𐎶 𐎶𐎵 𐎶𐎵 𐎶 𐎶𐎵 𐎶𐎵 𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵, ana  
usmani-ya-ma atura [gurra] mittag; *to these my tents I returned to halt.*—  
Sard. ii. 38.

See p. 132, where I transliterated the verbal monogram, and awkwardly connected ma with it; I believe the affirmative letters a, i, e never occur with such monograms, though, of course, they are duly supplied in Assyrian; in B. 75, the 𐎶𐎵 is included with 𐎶𐎵 on the printed plate by a slip of the lithographer.

𐎶 𐎶𐎵 𐎶𐎵 𐎶 𐎶𐎵 𐎶𐎵 𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, ana  
usmani-ya-ma atura [gurra] mittag ulta [ta] usmani anuite ma attuzir; *to these my tents I returned to halt, from these tents aforesaid I departed.*—  
Sard. ii. 38.

The second ma in this extract comes under the preceding section.

In the following line "my" is denoted by the laberent vowel in 𐎶𐎵𐎶𐎵:—

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, ina  
taluk garri-ma anuta; *in the course of this my expedition.*—Tig. v. 33.

Ma in assios (Sard. i. 69), amas (40 BM 50), "my own," amas, "this" (Tig. i. 89), may be the same demonstrative pronoun.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, atta kima yāti ma musaru siṭir sum-ya . . .  
*itti musaru siṭir sum-ka sukun; thou, as I also, the performance of the writing of my name . . . . with the performance of the writing of thy name do thou place.*—Esrar vi. 66. See p. 499.

See *gates* in pp. 469 and 508.

𐎶 Ma is a suffix to some names of cities in Susiana. See Gatudu and Gatudu-ma, Dur-Amnani and Dur-Amnani-ma, Dur-undagi and Dur-undagi-ma, Qabrina and Qabrina-ma, printed in page 276.

𐎶 Ma appended to certain words gives them a general and indefinite meaning, such as "ever" gives in "whenever," "whatever," and the like; but it is connected with a larger class of words than in English; examples are *kalama*, "of all sorts," p. 674; *silama*, "that whatever it might be," p. 676; *pasama*, "at any former time," p. 674; *masma*, "whatsoever," p. 191 ("any one" at Behistun, lines 19, 21); *masmas* or *masmas*, "at any past time;" *masmas* or *masmas*, "at any future time." I append examples of the words not inserted in the pages above indicated:—

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, an ius marrani abi-ya mahṛuti  
mamma lá isqupa; *which among the kings my fathers before me (any one) ever had not planted.*—Tig. vii. 21.







M(i) 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, la sutesura  
muḡo mie-sa; were not rectified the issues of its waters.—Birs i. 32.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, in sutesura  
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, malak mie-su kima labirimma  
ana itee Bit-Sagganu ustotesir; the courses of its waters as of old to the walls of Bit-Sagganu I directed.—Norig. ii. 4;  
see ii. 25.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, laid-qa [laid-qa] miḡirat apul ina  
supul mie boruti uarsid; its foundation opposite the stream in a depth of  
clear waters I laid down.—Neb. Bab. ii. 19.

See Neb. Gr. i. 26. E.I.H. vi. 1; vii. 60, 61.

𐎶𐎵 𐎶𐎵, 𐎶𐎵 𐎶𐎵, follows the 12th month.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, ina arḫi XII mie; in the month of  
Adar the watery.—Sen. T. vi. 40. Botta 152, 23-167. 𐎶𐎵 𐎶𐎵 𐎶𐎵 in  
Botta 37, 46.

This is only a guess, as with former published versions; but the 12th month  
being nearly our February, the epithet "watery" seems applicable. Mr. Talbot  
translated it "month of heat;" Dr. Oppert "mois de la bénédiction," "mensis  
exauditionis," "mois heureux."

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, Mio-Turnat.—Sh. Ph. iv. 4.

Name of a city on the river Turnat, the Tornadotus of Pliney, which joins the  
Tigris in lat. 34°. See *Al-Turnat*, p. 2.

M(E) 𐎶𐎵, me, sib.

The following extracts show that many values were attributed to this character,  
but I do not know that I have met with any of them; possibly a reference to the  
list might explain some of the passages which I have not understood. *Isib* in Syl. 138  
confirms the value *sib*:-

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, Syl. 135. qulu, voice f

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, ,, 136. qulu.


𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, ,, 137. parzu, chief.



𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, ,, 138. ramku.




𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, 281. takazu, *aghl*.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, -Syl. 561.  
giltau, drop.



M(v) , mu iq-sar agra; the name iq-sar I proclaimed.—Tig. vii. 24.


This passage, with the whole of the context, was translated in p. 338. I refer to it now in order to justify the version made there. I suppose that Tiglath-Pileser was the first monarch who made plantations in his country (a.c. 1250), that he is here boasting of his having done so, and of having introduced the name as well as the thing; and this may have been the reason why he used the verb *qaru*, "to proclaim," instead of *naka*, "to call," used elsewhere; and perhaps why he adopted the hieratic  for "the name" instead of the ordinary .

 occurs in Emar iii. 11 and vi. 65; and  in Emar vi. 65. In Sen. T. vi. 62 and 71 we have .

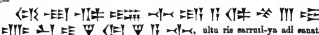
.



.

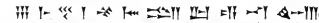
.

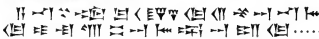
The third of these extracts, which is from a trilingual tablet, would seem to shew that the value of  was *sumi* (Heb. סומי) but this word occurs in similar positions where "name" would be inapplicable, so that I hesitate to consider it as an explanation: *sumi* is so repeated above a dozen times in Sh. 56.

Year:—



Opport *rende agali* "I gathered," but I find no such verb with that meaning, and the word is clearly engraved *again* in the plate. With the form of the characters drawn by Botta in that place,  and , if put in contact, might read *ki*, but *ki* is differently drawn in other parts of the same inscription. In the parallel 129, 12 we have undeniably *again*. As to the verbal form *again* we have a precedent in *adai*, Sen. T. vi. 18.





The introduction of *Sumir* and *Accad* is awkward. *Anna* after *ana* is without doubt the phonetic complement; it is omitted in the parallel 114, 6.





- (i)M  $\text{EE } \text{𐎶𐎵} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶}$   
 $\text{EE } \text{𐎶𐎵} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶}$   
 $\text{𐎶𐎵 } \text{𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶}$   
*gili kilallan mihrut 4 imi 8 babi rabi apto; in front and back, in the sides throughout, opposite the four winds (or cardinal points), eight great gates I opened.*—Botta 27, 56; 45, 81. Sarg. 56.

There are several copies of this in Botta's great work; in some the  $\text{𐎶𐎵𐎶}$  is omitted, and in Sarg. 56 we have  $\text{𐎶𐎵𐎶}$  only, an obvious error. In Sarg. 56 "eight" winds are mentioned, but in all the others examined I find four.

- ¶  $\text{𐎶𐎵𐎶}$ , as a determinative of the four cardinal points, occurs in the barrel inscription of Sargoo and elsewhere:—

$\text{𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶}$ , east.—Sarg. 57. 1 Mich. i. 5.

$\text{𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶}$ , north.—Sarg. 58. 1 Mich. i. 9. Esar ii. 32.

$\text{𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶}$ , west.—Sarg. 59. 1 Mich. i. 7.

$\text{𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶}$ , Sarg. 60; Sh. Ph. i. 9, 25; and  $\text{𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶}$ , south.—Sarg. i. 5. 1 Mich. i. 11.

These are also found in the Accadian column of 29 II. 1, 2, 3, 4 d, with the Assyrian equivalents in the opposite column.

- ¶  $\text{𐎶𐎵𐎶}$ , im; *Jf.* Heb.  $\text{𐤀𐤍}$ .

$\text{𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶}$   
*matima ina arki yommi; if at any time in after days.*—1 Mich. ii. 1.

In 3 Mich. iii. 1 we find  $\text{𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶}$   
*ina arkti yommi; in 2 Mich. i. 23, matima ina arki yommi without im. I do not remember im with this value in any inscription but those here set down.*

- ¶ Dr. Oppert, in the *Supplément* to his *Commenaire Philologique* (Journ. Asiatique, 1869, p. 281) refers to 14 BM 14 for evidence of the value of  $\text{𐎶𐎵𐎶}$  as the Accadian equivalent of *rammi*, which he had ingeniously discovered to signify "one's self;" but the passage which narrates the events of the 8th year of Salmanneser is dreadfully mutilated. The details of this year contained in the recently found Moabite of Salmanneser, combined with the equivalence of the Accad  $\text{𐎶𐎵𐎶}$   $\text{𐎶𐎵𐎶}$  and the Assyrian *rammi*, shew in two lines of a Babelian slab 15 II. 81 c and 43 b, confirm the value attributed to the word by Dr. Oppert.

- ¶  $\text{𐎶𐎵𐎶}$ , se-im; *Wheat.* See  $\text{𐎶𐎵𐎶}$ , p. 720.

$\text{𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶}$   
 $\text{𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶}$   
 $\text{𐎶𐎵𐎶} \text{ (𐎶𐎵𐎶)} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶} \text{ 𐎶𐎵𐎶}$ , tapka su se-imi ana su abi-ya lu  
*nttir (v. utir) lu adbuk; storage of wheat (additional) to what my father*  
*had done, I accumulated.*—Tig. vi. 103.



(1)M 𐎶𐎵 . 𐎶𐎵𐎶𐎵, *Yav, Fui, Yem, Iv, Iva, Ao, Ilu, Hou.*

This god has been called by the various names given above, and Assyrian students are still undecided which should be preferred. I have taken *Fav*, but without preference. He appears to have been the god of the air, or ruler of storms.

𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵.  
*Yav uranu rāḫiz kīprat aibi; Yav the chief, inundator of the lands of enemies.*—Tig. i. 9.

In proper names 𐎶𐎵 𐎶𐎵𐎶𐎵 varies with 𐎶𐎵 without 𐎶𐎵; compare 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 (Sh. Ph. i. 26) and 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 (3 Pal 9), "Shamas Pheti;" also 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 (2 Pal 9) and 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 (1 Pal 1), "Ful."

(U)M 𐎶𐎵𐎶𐎵, 𐎶𐎵𐎶𐎵 𐎶𐎵, 𐎶𐎵𐎶𐎵 𐎶𐎵, *um, c. umma, n. umma, ac. a Mother.*  
 Arab. <sup>2</sup>أُمّ. Monog. 𐎶𐎵𐎶𐎵.

𐎶𐎵𐎶𐎵 𐎶𐎵. 𐎶𐎵𐎶𐎵. 𐎶𐎵𐎶𐎵.—Syl. 117.

𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵.  
*aa aba va ummu lá isú; who a father and mother has not.*—9 II. 29 b.

𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵.  
*aa aba va umma lá idú; who a father and mother knows not.*—9 II. 31 b.

These extracts show the carelessness of the Assyrians in regard to case-endings. I believe they were fully satisfied when one of two connected nouns was in the proper case, and that generally they did not extend their attention even so far, when they thought that no misunderstanding could result from the omission,

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, *Beltis unamli um rāḫi; Beltis the plenteous, the mother of living beings(?)*.—Sh. Ph. i. 6.

I take *rāḫi* from 𐎶𐎵𐎶𐎵 as a guess only.

In almost all cases the monogram is used in the historical inscriptions:—

𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, *um baniti-ya; the mother bearing me.*—E.I.H. iv. 16.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, *istin ab-sunu istin um-sunab; one (was) their father, one their mother.*—Beh. 12.

In some cases 𐎶𐎵𐎶𐎵 signifies "women" only; see 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, "his men and women," E.I.H. i. 24. It is used also in the sense of "broad" or "wide;" see under *bada*, in p. 74.



MB On the back are the following :—

𐎶𐎵 𐎶 𐎠𐎥𐎶𐎵 𐎠𐎶𐎵 𐎥 𐎠𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎥𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎶𐎵 𐎠𐎶𐎵 𐎶𐎵

ḥansu bab usrib-si ma umtapi  
ittapal ḡibbu taktu sa gabli-sa  
ammeui niqap tatpal  
ḡibbu taktu sa gabli-ya  
irbi bilti sa Nim kitl  
kibam pani-sa  
malas bab usegi-si ma uttir-si  
ḡibbu taktu sa gabli-sa

The following is Mr. Talbot's translation :—

The fifth time I deprived her of an ornament  
came off the precious mahu stones of her girdle;  
the right hand of the priest replaced  
those precious mahu stones on my girdle;  
Swear by the deity of the Queen of the Earth  
to restore again her jewels.

The third time I took off one of her ornaments,  
it was the precious mahu stones of her girdle.

The following is my version, to which I add the introductory words from a complete copy of the slab; but I give the whole as guess-work only, and I am conscious of forcing, in some degree, the value of a word or two. Mr. G. Smith has given me his help in some parts of my version, and especially in the important word 𐎠𐎶𐎵, which I had previously read 𐎠𐎶𐎵 with Mr. Talbot :—

Go attendant (runcch(?), from 𐎶𐎵) and open the door; it was broken and decayed as before; the attendant went and opened the door. May the lady of Cutha grant increase.

"At the fifth gate he introduced her and made ready,  
He took off the girdle and clasp of her waist.  
From me(?), attendant, thou hast taken off  
The girdle and clasp of my waist.  
The lady who is Queen of the Earth  
May she increase thus her presence."

This stanza is repeated seven times with the variations of "great crown on the head," "rings for the ears," "bracelets and anklets for the hands and feet," and some other words which I do not understand. The rest of this side of the slab is much damaged; I see something like praises of Ishtar and (in l. 44 to 48) mention of pains (KEEY-ḡ, "any evil") in the eyes, side, feet, heart, and head; which has induced a suspicion that the whole may be a charm of some sort. On the other side more is legible, but not intelligible to me; I only venture to give my version of the short couplet. The order of the seven gates is, of course, reversed in coming out, and we have the third gate instead of the fifth :—

"At the third gate he let her out, and restored the girdle and clasp to her waist."



MBN , Ambanda.—Botta 147, 9 = 69.

A province of Media, "bordering on the Eastern Arabs."

MBR. י- 𐤊𐤍𐤁, sibbir; *Hope*. Heb. שָׁבַר.

See a note in p. 417 upon *kimo adibu hituma*, part of a passage from Tig. ii. 76, printed there. I would now render this "hopefully (and) carefully." See pp. 569-70 for the adverbializing force of *kimo*. *Hituma* would be a regular adverb.

¶ ✱ ✱-, mubar; *Crossing, Passing over.*

ᐅ ᓂ ᕐ ᑭᓄᓇ ᔪᓃ ᓱᓴ ᔫᓚ ᓯᓵ ᔨ ᔩᓗ ᓶᓲ ᓳᓴ ᔬᓸ ᓴᓴ  
ᓴᓴ ᔪᓴ ᔮᓴ ᔧᓴ ᔦᓴ ᔥᓴ ᔣᓴ ᔢᓴ ᔡᓴ ᔠᓴ ᔰᓴ ᔹᓴ ᔾᓴ ᔿᓴ  
ᔽᓴ ᔼᓴ ᔻᓴ ᔺᓴ ᔷᓴ ᔶᓴ ᔵᓴ ᔴᓴ ᔳᓴ ᔲᓴ ᔱᓴ ᔰᓴ ᔹᓴ ᔾᓴ ᔿᓴ  
ᔽᓴ ᔼᓴ ᔻᓴ ᔺᓴ ᔷᓴ ᔶᓴ ᔵᓴ ᔴᓴ ᔳᓴ ᔲᓴ ᔱᓴ ᔰᓴ ᔹᓴ ᔾᓴ ᔿᓴ

3 ant ubanat sode as kima imirtta shame suquluha sa issar  
mubar-as la iha' asar-eis ana dannuti-sunu iskunu; three mountain tops,  
which like storms menaced heaven(?) [see p. 45], over whose place a bird never  
passed [lit. which a bird his crowing over not came (to) their place] their  
strongholds they made.—Sh. Ph. iii. 49.

*Impiis* is divided between two lines, which is a very rare occurrence. I have already remarked on the appearance of 𐤁𐤁 before *śm*, which is found in lines 47, 117, and 136 of the Obelisk; see p. 263. In the involved phrase about the bird's flight, *maṣer-sa* is the passing of the bird, and *maṣer-sin* the place of the mountain top.

¶    , dubburu; *Direct, Rule.* Chal. דָּבָר.

𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞

Doubtful. I cannot determine satisfactorily the value of *numiri*.

𐎧 𐎠𐎵 𐎠𐎡𐎹 𐎧, Ambar.—Obel. 143.

A city of Armenia, near the river Arsanias.

[illegible]

A king of Bit-barutas, the same as Amriz of Betta 145, 17, 19-23, 31. See p. 179, where I have incorrectly supposed Barutas to be Beyroni. It was in the country of the Tabali.









MGL 𐎶 𐎶𐎵 𐎶 𐎶 𐎶𐎵 𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, *busā makkuru šimat tanadātā ugarā kirib-su*;  
*spoils, merchandise, treasures, gifts, I heaped up within it.*—E.I.H. viii. 13;  
see l. 24.

MGL 𐎶 𐎶, mukil; *Directing*. Heb. מְלִיךְ. See p. 158.

𐎶𐎵 𐎶 𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
(v. 𐎶𐎵), *bitkur mukil marraṣ šbame va irṣiti [kiti]; ruler, directing the*  
*course of heaven and earth.*—Sard. i. 2. Sh. Ph. i. 3.

Epithet of the god Ninib.

𐎶 𐎶 𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, *mukil paṇ bitkur; directing the face*  
*of the ruler.*—I Pal 3.

Epithet of Pul. So many values are attributed to 𐎶 (rim, gū, šup, and more), that in a brief phrase, which is a mere epithet, any reading must be doubtful. I am more confident about the following passage:—

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
(v. 𐎶𐎵 𐎶𐎵), *sedi lamāṣṣi sa abni pīṣe ina er Tastiati iptuq*  
*ana muḥap bābi-sin; sacred figures of lions and bulls of excellent carved*  
*stone, in the city of Tastiat they fashioned, for the protection of their gates.*—  
Sen. B. iii. 25 = 38 BM 9.

The following are extracts from a tablet relating to buildings, parts of a house, &c. In the first we have *daṣūtā*, "a door," Hebrew מִדְּבָרַי, corresponding with 𐎶 𐎶. In the second I see the Accad 𐎶 𐎶𐎵 door (p. 158), but do not understand the corresponding word. In the third *sabī* may be a staircase, Heb. סֶבֶי; there is a character unknown to me in the equivalent expression. I am unable to gather any information from these examples, but they may be useful to future students:—

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵.—23 II. 19b.

𐎶 𐎶 𐎶 𐎶𐎵. 𐎶 𐎶 𐎶 𐎶𐎵.—23 II. 41b.

𐎶 𐎶 𐎶 𐎶𐎵. 𐎶𐎵 𐎶𐎵 𐎶.—23 II. 33b.

𐤎 𐤅 𐤁𐤏 𐤁𐤏 𐤁𐤏, makiute; *Collected*. Heb. מלכות.

𐤎𐤏𐤏𐤏 𐤎𐤏𐤏 𐤎𐤏𐤏 𐤎𐤏𐤏 𐤎𐤏𐤏 𐤎𐤏𐤏 𐤎𐤏𐤏 𐤎𐤏𐤏 𐤎𐤏𐤏 𐤎𐤏𐤏  
𐤎𐤏𐤏 𐤎𐤏𐤏 𐤎𐤏𐤏 𐤎𐤏𐤏 𐤎𐤏𐤏 𐤎𐤏𐤏 𐤎𐤏𐤏 𐤎𐤏𐤏 𐤎𐤏𐤏 𐤎𐤏𐤏  
ana makiute asrap; *their young men and their young women all together I*  
*burned.*—New Div. i. 17.

The first line was probably read *batuli-sunu batulite-sunu*, *nis* and *ad* being non-phonetic determinatives, and *danai turi* Achaean words signifying "young men." Cf. Sard. i. 169. *Makiute* is certainly a passive participle form in the plural, though I do not remember any other like it; probably an obsolete form, only retained with *ana*, and looked upon as an adverb.

𐤎 𐤏𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏, 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏, mugallitu  
mugalliti.

𐤎𐤏𐤏 𐤎𐤏𐤏 𐤎𐤏𐤏 𐤎𐤏𐤏 𐤎𐤏𐤏 𐤎𐤏𐤏 𐤎𐤏𐤏 𐤎𐤏𐤏 𐤎𐤏𐤏 𐤎𐤏𐤏  
𐤎𐤏𐤏 𐤎𐤏𐤏 𐤎𐤏𐤏 𐤎𐤏𐤏 𐤎𐤏𐤏, ai iai nakiri mugallitu ai arli.—Neb. Bab. ii. 31.

𐤎𐤏𐤏 𐤎𐤏𐤏 𐤎𐤏𐤏 𐤎𐤏𐤏 𐤎𐤏𐤏 𐤎𐤏𐤏 𐤎𐤏𐤏 𐤎𐤏𐤏 𐤎𐤏𐤏 𐤎𐤏𐤏  
𐤎𐤏𐤏 𐤎𐤏𐤏 𐤎𐤏𐤏 𐤎𐤏𐤏 𐤎𐤏𐤏, ai iai nakiri mugalliti ai arli.

After many vain attempts to translate this extract (which is essentially the same in the two inscriptions), together with the phrases which may be connected with it, I can only leave it with some observations which may lead other students to a more satisfactory result. Taken alone I might render it loosely "may no rebels be encouraged by me, nor impure persons;" discarding the reading proposed in p. 494 on the ground that *iri* can hardly be a form of the verb "to have," like *isi* and *ied* in that page, but may be allied to the Heb. <sup>ל</sup>יש, "est mihl." I find nothing like *arli* but the Heb. <sup>ל</sup>על or Chald. <sup>ל</sup>ארל, "uncircumcised." This is followed in E.L.H. by the words *Abis ias hiri-se ana decrat*, "let them not come into it for ever," i.e. into the building which is the subject of the sentence. In Neb. Bab. the above extract closes the inscription, but it is preceded by *Abis-ke giri sa is raleia*, "in thy great honour which may not be taken away," and this may be a part of the sentence. In the former case the result would be "May no rebels be encouraged by me nor may impure persons come into this house for ever." In the latter, "In thy great honour, not to be taken away, may no rebels be encouraged by me, nor impure persons."

I give these versions as very doubtful, quoting Dr. Oppert's version as some evidence of their unsatisfactory nature:—"Que jamais ne valurent les révoltés, que jamais je ne pardonne l'impunité, et que ceux qui portent haut la tête dans Babylone, y regnent à cause de moi, jusqu'aux jours les plus reculés." This version includes the closing line of the great E.L.H. brick, which I printed in p. 169, l. 8, but could not translate. I have since been informed by Sir H. Rawlinson that by *salnot gupeda* he understands "the head land," or sacred land of Babylonia, which so far confirms Dr. Oppert's reading.

✱ 𐎶 𐎠 𐎡𐎴 ✱ 𐎠 𐎡𐎴 𐎡𐎴 𐎡𐎴 𐎡𐎴 𐎡𐎴 𐎡𐎴, mugammers mahur  
ziri; who acts with high intelligence.—Tig. vi. 57.

\* \ EMEI ME 47 - 95. - 34 II. 39d.

*defences on their head carry.—No. 6. N.R. 18.*

𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞

\*  $\Xi\Gamma \equiv \text{III} \Delta$  -, magara.—7 II. 28 d.

28d.

[illegible]





IMGR 𐎶-𐎠 𐎠-𐎶 𐎶-𐎠 𐎶-𐎠, 𐎶-𐎠 𐎶-𐎠, Imgur.

*Imgur* with *Bel* denotes one of the walls of Babylon; with *Marduk* the wall of *Nisfer*. See the following extract from a list of strong places in Babylonian:—

𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 . 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠  
𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 (𐎶-𐎠), Dur Imgur Bel = dāru Suannaki.—50 II. 25a.

*Suanno-ki*, or rather *Sanna*, is an appellation of Babylon. See under *Gutium-ki*, in p. 205.

See further E.I.H. iv. 66; v. 57; vi. 23; viii. 43.

𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠  
𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠  
𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠  
𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠  
Imgur Bel dur-su Nimit-Bel salhu-su ultu usse-sun adi naburri-sun issis  
usapis usarbi usakki usarrih; *Imgur-Bel its wall, Nimitti-Bel its outwork,*  
*from their foundations to their tops, anse I caused make (and) enlarge,*  
*I widened, I extended.*—Black Stone, iv. 19. See p. 600.

𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠  
𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠  
𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠  
baú-a Imgur-Bel dur rabá sa Babel-ki ipusu; *whereas Nabopolassar, the*  
*father begetting me, Imgur-Bel the great wall of Babylon had made . . . .*—  
Brick found by Dr. Oppert, l. 3, Ex. Més. p. 257.

𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠  
𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠  
𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠  
sa Babel-ki utesir; *Imgur-Bel and Nimitti-Bel, the great walls of Babylon,*  
*I made straight.*—Neb. Bab. ii. 3.

I am not sure whether this means "I made the wall straight, where it was irregular," or "I built the wall in a straight line;" of course straight is not to be understood mathematically, but simply as "not crooked," "regular."

𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠  
𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠 𐎶-𐎠  
dur-sa rabá usakil; *Imgur-Bel, its great wall, I completed.*—Neb. Gr. i. 42.

See the following extract from a list of strong places in Babylonia:—

See the following, showing that  $\text{𐎶𐎵𐎲𐎠}$  denotes the city of Niffer:—

I have placed this city here because of a similarity of name; it was one of 27 places re-conquered by the monarch; the first on the list is Nineveh.

Somewhat doubtful. See former conjectures in p. 87.

A city near the River Khabour.

The city of Ekron. Dr. Oppert reads Migron.

In L. 18 the determinative is omitted.

See the Hebrew **בְּקִשְׁרוֹת**, "the stronger," in Gen. xxx. 41.

MGT 𐎠𐎫𐎠𐎵 𐎠𐎵𐎠𐎫𐎠𐎵, *mqtabli*; *Fighting-men*. See *qabal*, p. 162.

𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵  
𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵  
𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵  
5 sarrani-sunn ina Qummihi in altanan; *with twenty thousand of their  
fighting-men and five of their kings in Commagene I fought.*—Tig. i. 74.

𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵  
𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵  
pagar *mqtabli-sunu ana guranate ina gisallat andi l'ugirin; the bodies of  
their fighting-men in heaps on the heights of the hills I piled.*—Tig. ii. 21.

𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵  
*mqtabli-sunn unappis; five hundred of their fighting-men I scattered.*—  
Sard. ii. 83.

See also Sard. ii. 36, 114; iii. 53, with var. *unipis*, *unupis*. Also Tig. ii. 18; vi. 4.

MD 𐎠𐎫𐎠𐎵, *mada*; *Land, Country*. See more under MT.

This is a Babylonian form; I think all the Assyrian forms have *t*, as *matu*,  
*matu*; these are found at Babylon also.

𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵, *mada = mâtâ*.—39 II. 12 b.

𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵  
𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵  
*mada va nisi ana belu iddinâ; the land and the  
people to a master he hath given.*—Nerig. i. 16.

𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵  
𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵  
𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵  
𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵  
*rapatti ana ri'nti itinâ; whereas Merodach the great lord to the government  
of the country hath raised me, and the wide-spread people to my rule hath  
given . . . .*—Neb. Gr. i. 8.

See also in Neb. Gr. ii. 16, p. 701. Mr. Talbot renders *mada* by "great," but I  
hardly think this form would be used for an oblique plural adjective.





MD    <= =E =E], mist.—Beh. 72.

This unknown word appears at the end of a line, after "Persian," which would be followed by "Median," if the beginning of the following line were not destroyed. The Persian copy reads *adām kiram Fīrman utā maddam frīshayam*, "I the Persian and Median forces sent forth." One would expect to find <[=E], "and," but the paper impression taken from the rock seems pretty clear.

¶  [= <], Sippar; *City of Sippara.*

  [= <] -II =III <[E] =E] -I =E] <[E] &c., [E] <[E] [E] <[E] [E] [E] -I ..... -I [E] [E] -II [E] =E] -I <[E], iua Sippar Nipur-ki Babel-ki, &c., lu-niquiti elluti aus .... ili rabi bili-yn akki; in *Sippara, Niffer, Babylon, &c.*, eminent victims to .... the great gods, my lords, I sacrificed.—Tig. juu. 11.

¶  E] (II) =E], E] <--I =E], E] =E] =EE], madu, mahdu, mattu; *Much.*

E] <--I <[E], E] <--I =E] -I-, E] <[E] E] =E], mahdi, mahduti, madetā; *Many.*

E] <--I <[E] =E], E] <--I [E], E] [E], mahdis, madis, adv.; *Greatly.*

Madu, mahdu, mattu, &c.; *Much*:—

<[E] <[E] <[E] =E] E] <--I =E] <[E] =EE] <[E] =E] =E] [E] =E], kirahū mahdu ultu kirih usalli; *earth much from within I caused raise*.—Sen. T. vi. 35. See p. 603.

I =E] -I =E] =E] =E] I [E] E] -I [E] <[E] [E] =E] I E] <--I <[E] -I [E] I =E] [E] I =E] [E] I <[E] [E] I E] <--I =E] [E] [E], Yanzū tur Ḫaban adi mgn-su mahdi ili-su turi-su tur mli-su rabi-su mahdu aṣuḥa; *Yanzu son of Ḫaban, together with his large property, his gods, his sons, his daughters, his soldiers, much I swept off*.—Obel. 126.

See *lu-madu*, in p. 687.

¶ <E] =E] E] =E] =E] [E] <[E] =E] [E] -I, magbatā mattā usaxuina; *storm much poured down*.—Sen. T. iv. 76.

The parallel Neb. Yun. 42 has *magbatā la zisto illū*, "storm not ceasing went on."

MD (𐤊𐤌𐤍) 𐤏𐤌𐤍 𐤍𐤌𐤍 𐤏 𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍, dikta-sunu  
mattu aduk; *their soldiery much I slew.*—Tig. jun. 33.

Same with 𐤌𐤍 𐤏𐤌𐤍 𐤍𐤌𐤍 in Sard. iii. 28.

𐤌𐤍𐤍 𐤍𐤌𐤍 𐤌𐤍 𐤍𐤌 𐤍𐤌 𐤍𐤌 𐤍𐤌 𐤍𐤌 𐤍𐤌𐤍 𐤌𐤍𐤍,  
uqu mado lapani-su iptaluh; *much people from him feared.*—Beh. 20.

𐤍𐤌𐤍 𐤍𐤌𐤍 𐤏 𐤌𐤍 𐤏𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍  
𐤍𐤌𐤍 𐤍𐤌𐤍, saga-sunu mahatti(?) mallatis amnu; *their spoil much as plunder  
I accounted.*—Botta 148, 4 = 76.

𐤌𐤍 𐤏𐤌𐤍 𐤌𐤍, mabdū; var. 𐤏𐤌𐤍, much.—Sard. ii. 64. See p. 388-9.

Mahdi, madut, m., madet, f.; Many:—

𐤌𐤍 𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍 𐤌𐤍 𐤍𐤌 𐤏𐤌𐤍 𐤌𐤍𐤍  
𐤍𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌 𐤍𐤌 𐤍𐤌 𐤍𐤌 𐤍𐤌 𐤍𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍  
𐤍𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌 𐤍𐤌, ina gipis ummasi-su mahdi ittagil ma ann  
epis gabli tahari ana gab-ya itba; *in the power of his many soldiers he  
trusted, and to the making of fight and battle to my back (presence?) he  
came.*—Obel. 144.

𐤌𐤍𐤍 𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍  
𐤍𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍  
𐤍𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍, kima tibed aribi mahdi an pan matti mitharis  
ana epis dukmati tebuni; *like a plague of many locusts, which upon the  
lands rapaciously to do damage came.*—Sen. T. v. 43.

𐤌𐤍 𐤌𐤍𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍  
𐤍𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍  
𐤍𐤌𐤍 𐤍𐤌𐤍, hirat-qu [sal-nin-qu] istu [ta] nudni-sa madi tur-mali nis  
rabi-su ta nudni-sina madi amhar; *his wife, from her large donations, the  
daughters of his chiefs from their large donations, I received.*—Sard. ii. 124-5.

I understand this to mean "I levied large donations from his wife, and from  
the daughters of his chiefs," probably by way of ransom. See the following  
extract:—

𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍 𐤍𐤌𐤍  
𐤍𐤌𐤍 𐤍𐤌𐤍, binat-qu [sal-tur-qu] istu nudni-sa mahdi amhar; *his daughter  
from her large donations I received.*—New Div. i. 41.

I take *hirat* from Dr. Oppert. I do not know any authority for reading *sal-nin*  
"a wife," but it is very probable.







MuD EIIII EI- 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 < EI 𐎶𐎵 E-III EI 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵 II 𐎶𐎵 𐎶𐎵 𐎶𐎵-𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵-  
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
iz-qiras mate muduti ana multauti biluti-ya naklis usepis; a palace of fine  
stone and pine-wood \* \* for the exaltation of my power artistically I caused  
build.—Emar v. 48.

Mr. Talbot renders mate muduti "of immense size;" Dr. Oppert merely translates the words. I am unable to translate the phrase; mate is not clear on the prism.

IMD 𐎶𐎵-II 𐎶𐎵, Accad. Bright as the Day.

This must be very nearly the value of the Accad words; see 𐎶𐎵-II 𐎶𐎵 equivalent to nakid in the name of Nabonidos, and 𐎶𐎵 in p. 210. I do not know how it should be sounded, but have written im-tū, the most usual values of the separate characters.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 EI 𐎶𐎵-II 𐎶𐎵 𐎶𐎵-𐎶𐎵 II 𐎶𐎵-𐎶𐎵 II 𐎶𐎵 𐎶𐎵-𐎶𐎵  
𐎶𐎵 EI 𐎶𐎵 EI 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
allaru-sau huraṣu ruṣṣa kima im-tū va agu aben sanat va aben izzir rabi  
\* \* unalbis; its interior (with) beaten gold like the splendour of the sun,  
and the crown with lapis lazuli [beautiful stone, p. 356] and alabaster(?) \* \*  
I covered.—E.I.H. ii. 48.

I do not know either the pronunciation or meaning of 𐎶𐎵 𐎶𐎵.

𐎶𐎵 𐎶𐎵 II 𐎶𐎵 𐎶𐎵 𐎶𐎵-𐎶𐎵 II 𐎶𐎵 𐎶𐎵 𐎶𐎵 II 𐎶𐎵 .....  
𐎶𐎵 𐎶𐎵 II 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 EI II 𐎶𐎵 EI 𐎶𐎵 II 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 EI 𐎶𐎵 𐎶𐎵 II 𐎶𐎵 𐎶𐎵 EI  
urmahī sodi lamāṣṣi . . . niribi usazbit ma ana taprāte nezziṣ lhai im-tū abn  
paruti ina kita-sunu azli; lions and sacred figures . . . the adjoining place  
I made occupy, and for admiration I caused put up; columns of brilliant  
polished stone under them I laid down.—Tig. jan. 80.

I find 𐎶𐎵-II 𐎶𐎵 made equivalent to 𐎶𐎵-𐎶𐎵 in 17 II. 33 a, but 𐎶𐎵-II 𐎶𐎵 is put in the Assyrian column; moreover it is placed in exactly the same category and with the same epithets as "face," "eye," "mouth," and "tongue;" and cannot be connected with the 𐎶𐎵-II 𐎶𐎵 of the foregoing passages.





**MDB** 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢 - 𐎡𐎢𐎣 𐎡𐎢 - 𐎡𐎢𐎣 𐎡𐎢 - 𐎡𐎢𐎣  
 𐎡𐎢𐎣 𐎡𐎢𐎣 - 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣, qitate ina yamé ina mudabiri nabr  
*Burattû ejir; the remainder in starvation in the deserts of the river*  
*Euphrates I shut up.*—Sard. iii. 37.

If this is correctly rendered, we have here a solitary example of a form like the Arabic broken plural.

𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣, mutpala; *Perversely, Under False Pretences.* Heb. 𐤎𐤏𐤔.

𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣  
 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣  
 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣  
 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣  
 bil-eri-sunu sa ana sarri abi-ya la kitnusu ana niri hubut mati-ya mutpala  
 kaiau iktanabbatu; *Tandai their city-governor, who to the kings my fathers*  
*had not submitted to the yoke, (and) the harassing of my territory perversely*  
*had constantly harassed.*—Assur b. p. Egyptian Campaign ii. 2. See p. 401.

**MDG** 𐎡𐎢𐎣 𐎡𐎢𐎣, im-duk; *Glory-having.*—Nabon. i. 1. Brok. Cyl. i. 22.

This form is used in the name of Nabonidus, in Assyrian Nabonaid, written 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 in B.L., Vol. I, Pl. 68, Bricks Nos. 3 and 4; and more briefly on the same Plate, Bricks Nos. 2, 6, and 7, 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣. Im-duk is substituted in the Broken Cylinder of Nabonidus, and is abridged to 𐎡𐎢𐎣 𐎡𐎢𐎣 in Nabonid. ii. 19, and at Behistun, l. 85, and elsewhere. See Dr. Hincks, in Arioch, p. 6.

𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣, madaqtu; a *Fortress.* Heb. 𐤎𐤏𐤔.

𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣  
 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣  
 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣  
 madaqtu iskun; *the Euphrates in its flood he crossed, in Kinalua, his capital*  
*city, a fortress he established.*—Obel. 151.

𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣 𐎡𐎢𐎣, Madaqtu, Madaqte.—  
 Sen. T. iv. 72, 74. Neb. Yun. 40, 42.

The capital city of Kudur-Nakhundu, king of Elam, captured by Sennacherib in his seventh campaign. I learn from Mr. Talbot that Madaqtu has been identified by Sir H. Rawlinson as Badaca, twenty-five miles north-west of Susa. The city is mentioned by Assurbanipal in vii. 1.

MDD

𐎠 𐎠 𐎠𐎠𐎠 . 𐎠𐎠𐎠𐎠𐎠 . 𐎠𐎠𐎠𐎠𐎠.—Syl. 337.

See p. 29 for varieties of form of the monogram, and for its value as found in the inscriptions. The Assyrian explanation of the syllabary extracts printed there may be rendered "enlarged," No. 337; "elevated," No. 336; and "who is proud in arms," No. 563.

𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 (v. 𐎠𐎠) 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠𐎠  
𐎠𐎠 (𐎠𐎠𐎠𐎠) 𐎠𐎠 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠, Istar nin (v. bilat) ramu sitti-ya  
in tamgur-ani; *Istar the lady, who elevates my feet, she hath favoured me.*—  
Sard. i. 37. See 43 BM 7, 44 BM 22.

𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠, muddis; *Repairer, Restorer.*

Participle of a verb frequently occurring under the forms *huddis, uddis, &c.* I do not know any Semitic analogy.

𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠  
𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠, muddis Bit-Saggaṭu va Bit-Zida; *restorer of Bit-*  
*Saggaṭu and Bit-Zida.*—Norig. i. 2. Brick in R.L., Vol. 1, Sh. 8, No. 5; and  
Sh. 68, No. 3, l. 3.

𐎠 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠, madattu. See p. 752.

MDK 𐎠𐎠𐎠𐎠 . 𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠, Mudkinn.—New Div. ii. 37.

Name of a city on the farther (western) bank of the Euphrates.

MDL 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠𐎠, musanṭil; *Supporter.* Heb. מְסַנְטִיל.

𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠  
𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠, musanṭil Bit-harris mat-matra ma abu  
[ad] matṭi; *supporter of Bit-harris of the Eastern-land, which is the father*  
*of lands.*—3 Pal 23. See p. 137.

𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠, -𐎠𐎠𐎠𐎠, midilu, -li; *Erection, Pile(?)*.

𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 (v. 𐎠𐎠) 𐎠𐎠𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠 (v. 𐎠𐎠𐎠𐎠)  
𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠 (v. 𐎠𐎠𐎠) 𐎠𐎠𐎠𐎠𐎠𐎠𐎠  
𐎠𐎠𐎠𐎠𐎠𐎠𐎠 (v. 𐎠𐎠𐎠𐎠𐎠𐎠𐎠) 𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠  
𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠, ṣippi (v. -pa) sigari midilu (v. -li) is-iki ma  
Bit-babbara damgata-a la naparká l'iskuru mahar-ka; *the halls, the \* \* \*, the*

A similar phrase occurs in Tig vi. 77-79, in the first instead of the third person; both passages are printed in p. 541. In the Broken Obelisk **IME** has been engraved instead of **IE**, *gi*, by the addition and misplacement of the perpendicular wedge.

MDL 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 (v. 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵),  
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 < 𐎶𐎵𐎶𐎵, mudallipun, mudallipúti; *Penetrating,*  
*Invading.* Heb. 𐤍𐤏𐤏, Arab. 𐤎𐤏𐤏.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 < 𐎶𐎵𐎶𐎵  
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
Gimirrai mudallipúti mati-su sa ina garbi túhari paltutšu iksuda kappi-eu  
itti tamarti kabittû ana Nineveh-ki er biluti-ya useba-mma anasaiq niri-ya;  
*the Cimmerians, penetrating into his country, whom in the midst of the battle*  
*their survivors his hands captured, with many gifts to Nineveh, the city of*  
*my power, he brought [made come], and kissed my feet.*—End of Gyges  
Inscription.

The following extract from Assurbanipal iii. 16, with the variant reading  
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, proves the reading. It is part of a longer  
narrative of the Cimmerian invasion of Lydia, six lines of which are more or less  
damaged; this makes the account a little uncertain, but enough remains to shew  
that Gyges had received in a dream a command to make submission to Assurbanipal,  
which he obeyed by sending in chains to Nineveh some of the Cimmerians who had  
invaded his kingdom:—

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 (𐎶𐎵𐎶𐎵) 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
sa la iptallahu abi . . . ; *the Cimmerians invading him, who had not respected*  
*my fathers . . .* [continuation lost].

MDM 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, madimti; *Pleasing, Agreeable.* Aeth. 𐌆𐌸𐌆,  
*adama*, "to please."

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, Magganubba sa ina niri muzri sadi ina eli nimbah va  
ribit Niná-ki madimti nadú; *Magganubba, which at the foot of the hilly*  
*country above the springs and \* of the agreeable Nineveh stands.*—Sarg. 34.

Dr. Oppert translates the closing bit "j'ai fait pour qu'elle ressemble à Ninive,"  
which I do not see. A parallel passage in Botta 37, 37, reads *ina eli nimbah sa niri*  
*maganubi sadi elina Nineveh er epa uni Der-Sargiusa askura nilit-in*, "above the spring

MDM

which is at the foot of the hilly country above Nineveh a city I built, and Dur-Sargina I recorded its name." I have rendered *masri* and by "hilly country" because I am not convinced that there was a *Masur* so near Nineveh. No doubt there was a *Masur* in the north or north-east in the time of the first Tiglath-Pileser (p. 759), but I do not think it is mentioned in any subsequent document. Dr. Oppert translates "*Mosari*" in a parallel passage [Botta 153, 10-154, Sargonides, p. 31], but he writes "*au-dessus des plaines*" in rendering the passage under consideration, p. 37; he returns to *Mosari*, perhaps inadvertently, in a note to his translation of Tiglath-Pileser (1865), p. 52; I must, however, admit that the matter is still doubtful.

MDN 𐎡𐎴 𐎠𐎵𐎶.—Sarg. 19. St. 13. Sard. iii. 127. See *Murib*.

𐎶 𐎡𐎴 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶, *mut uim-su; Death of Himself*.—Obel. 152.

The phrase in this place, 𐎡𐎴 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶, *mut uim-su*, is passed over by Dr. Oppert. Dr. Hincks, in 1843, rather suggested than translated, "inflicted death upon himself;" I am inclined to believe he was right. We have 𐎡𐎴𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶, *uim uim-su-su*, in Assur b.p. ii. 52, where the meaning must be the same; word for word, it is "he went to his region of night."

𐎶 𐎡𐎴 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶, *Midini*.—Brok. Obel. i. 23.

Name of some beast of chase, killed by the author of the inscription.

𐎶 𐎡𐎴 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶, *Matsi*.—Sard. ii. 110, 113.

A mountain district in the province of Diarra. See p. 268.

𐎶 𐎡𐎴 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶, 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶, *mdninnu*;  
*Strong, Powerful*.

This is the passive participle of the verb *dmn*, "to strengthen." It is generally used by Nebuchadnezzar in his titles:—

𐎡𐎴 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶, *emga mdninnu*;  
*glorious, powerful*.—E.I.H. i. 18. Var. 𐎠𐎵𐎶 𐎠𐎵𐎶, *uá*, in Neb. Bab. i. 11.

𐎡𐎴 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶, *asri kanuu mdninnu*;  
*lord paramount powerful*.—Senk. Cyl. i. 2.

I have made an absurd guess at *asri kanuu* in p. 588; it is certainly a title of the monarch. Sir H. Rawlinson, in his Paper on the Birs Inscription, Journ. R.A.S. 1861, p. 79, would derive *asri* from *sr*, and understand "Lord Paramount." I cannot see my way through these titles.

𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶, *ri'u mdninnu*;  
*prince powerful*.—Sen. Gr. 1.

This is the only instance I have found of *mdninnu* in an Assyrian monument.



MDR 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕, 𐤌𐤌𐤕𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕. Muttallu, Muttalli.—  
Botta 148, 12 = 84; 149, 2 = 86.

Son of Terhular, seated on the throne of Gûguma; he was deposed by Sargina. See p. 169.

Another of the same name, chief of a province of Commagene, was driven from his country by Sargina [Botta 154, 4 = 112].

𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕, Madaranzu.—Sard. ii. 94.

A city of Kaslyari, burned by Sardanspalas. See pp. 83, 621.

MDS 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕, 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕. mudisat, mudissat, *f. Treading*.  
Heb. מְדִיסַת.

𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕. Beltis mudisat  
hispi; *Beltis treading the clay*.—Sarg. 58.

In Botta 39, 77, 𐤌𐤌𐤕𐤌𐤕𐤌𐤕, *mudissat*, less regularly. See pp. 621, 412, for the complete passage.

MDT 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕, 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕, 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕, madatu,  
madattu, maudntu; *Tribute, Offering*. See verb *nadan*, "to give."

Madatu, &c.:—

𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕  
𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕, madatu sa Zurni Zidunai Gabalai  
umhur; *the tribute of Tyrians, Sidonians, of Byblos, I received*.—Obel. 103.

𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕  
𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 (v. 41) 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕  
𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕  
𐤌𐤌𐤕𐤌𐤕𐤌𐤕, ki ina Sâri urbakuni madatu sa sarrasi sa Laga sua  
giharti-suun . . . . usatir eli-suun aakun; *when in Sâr I was staying, the  
tribute of the kings of Laga, the whole of them, . . . I reimposed, (and) upon  
them I established*.—Sard. i. 94.

𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕  
𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕  
𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕 𐤌𐤌𐤕𐤌𐤕𐤌𐤕  
𐤌𐤌𐤕𐤌𐤕𐤌𐤕, 10 maua hura; 1000 abai biruti 50 gammali 1000 kauzi  
mini mada eli madate abi-su [ad] uraddi ma emid-qu; *ten muna of gold, one*





MDT 𐤎𐤓𐤕𐤓 (v. 𐤓𐤕𐤓𐤓) = 𐤓𐤕𐤓𐤓 𐤓𐤕, muttabbilut, *pl. Supporters*.  
 Heb. 𐤓𐤕𐤓.

𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 = 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓,  
 ili rabi muttabbilut same [an e] irpiti [kiti]; *the great gods, the supporters*  
*of heaven and earth.*—Tig. i. 15.

𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓  
 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 = 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓  
 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓, nis-libbi  
 sal-libbi ḡḡarti ummāni mala-basū muttabbilut bekalu's uesga-mma sallatis  
 amnu; *sons, daughters(?) all, (and) soldiers as many as there were, the sup-*  
*porters of his palace, I took out, and as booty I accounted.*—Sen. T. i. 32.

The first two words are rendered by Dr. Oppert and Mr. Talbot "male and female slaves."

𐤓𐤕𐤓𐤓 = 𐤓𐤕𐤓𐤓, muttabri; *Flying, Winged, adj.* Heb. 𐤓𐤕𐤓 "a wing;"  
 𐤓𐤕𐤓𐤓, "to fly."

𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓  
 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 = 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓  
 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓  
 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓  
 muttabri sa ina buhur ziu ipset qati-su sumi-sunu itti umame . . . ; *the rest*  
*of the animals many, and the birds of heaven winged, which in hunting nets,*  
*the work of his hands, their names with the animals . . .*—Brok. Obel. i. 31.

The remaining lines are a good deal broken, rendering the whole sentence obscure. What I have printed 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 is engraved in the plate 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓; the stone is damaged in that spot, but I think I see 𐤓𐤕𐤓; cf. l. i, and see p. 78.

𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓  
 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓  
 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓 𐤓𐤕𐤓𐤓, sadu kima zikip rum an-bar  
 seḡu nādi u izzuri shame muttabri (v. mustabri)-en kirib-en la iharu; *the*  
*mountain, like sharp spikes of iron, rose up on high, and its birds of heaven*  
*winged its interior did not reach.*—Sard. i. 49. Some words a little doubtful.

MDT 𐤎𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕  
 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕  
 izzuri [hu] abame muttabri sa eim niziggi-ya lu attaddi; *the birds of heaven*  
*winged, on which the strength of my nets I had thrown.*—Tig. vi. 83.

MHB 𐤎𐤏𐤁𐤁𐤓 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕  
 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕  
 Mahbai.—Sard. ii. 53. Tig. juu. 60.

𐤎𐤏𐤁𐤁𐤓 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕  
 Muhaba; Moab.—Assurb.p. vii. 121.

Mentioned in connection with Edom, Sikon, Arvad, Beth-Ammon, &c.

MHD 𐤎𐤏𐤁𐤁𐤓 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕  
 mahdü. See p. 740.

𐤎𐤏𐤁𐤁𐤓 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕  
 𐤎𐤏𐤁𐤁𐤓 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕  
 kirib mado asá; *wealth of copper . . . . much from within the mountains I*  
*raised.*—Sard. ii. 64.

𐤎𐤏𐤁𐤁𐤓 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕  
 ana mubde; *Abundantly.*

𐤎𐤏𐤁𐤁𐤓 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕  
 𐤎𐤏𐤁𐤁𐤓 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕  
 nigirti bekali-su ana mubde asula; *the valuables of his*  
*palace abundantly I carried off.*—Esar i. 21. See p. 561.

See also 40 II. 61—Sen. B. iv. 14. In the passage from Nerg. ii. 11, p. 728, ana  
 mubde may be "abundantly."

MHZ 𐤎𐤏𐤁𐤁𐤓 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕  
 ma'aggi.

𐤎𐤏𐤁𐤁𐤓 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕  
 𐤎𐤏𐤁𐤁𐤓 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕  
 𐤎𐤏𐤁𐤁𐤓 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕  
 𐤎𐤏𐤁𐤁𐤓 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕  
 tori ahi-su itti anphati ma'aggi amhar-su remu arai-su; (*he sent*), *to do*  
*homage to me, his daughter and his brothers' children with ready humility,*  
*I received him (and) granted him pardon.*—Assurb.p. ii. 90.

The verb is lost, but it must be "he sent," or something like it. There is some  
 little doubt about ma'aggi, which I have rendered "ready." I have put *biat* for  
 the theme "daughter," but the form is not certain; see *biat*, p. 112.









[illegible] $\frac{1}{\sqrt{2}} \left( \begin{array}{c} 1 \\ -1 \end{array} \right) = \frac{1}{\sqrt{2}} \left( \begin{array}{c} 1 \\ -1 \end{array} \right), -8 II.61 c.$  $\Xi\Xi\Pi = \Upsilon\Pi\Pi - \Xi\Xi\Pi - II \neq \Xi\Pi\Pi$ .—9 II.96.

These nouns are repeated on the plates in combination with verbs, pronouns, and prepositions.

MZM 𐎠𐎢𐏁𐎡𐎥𐎧𐎫𐎶𐎤𐎨𐎦𐎵. Mazmanua.—New Div. ii. 75.

Name of a province to the north of Assyria; in Obel. 50, a parallel passage, it is called *Zamua*. See the note in p. 352. We have  $\text{𐎶𐎵𐎶}$   $\text{𐎶𐎵𐎶}$   $\text{𐎶𐎵𐎶}$   $\text{𐎶𐎵𐎶}$  in 5211.41a and 7b, and *Mamuaia*, with a trifling variation in spelling, in a list of places along the Taurus, in 3311.4b.

MZS 𐎠𐎵𐎠𐎥𐎡𐎢, muzau; for mut-sh, see under mut, MT.

MZZ 𐎠𐎫 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿, Muzagina.—Sard. ii. 35.





Name of a chieftain of Buzasi, a city among the mountains north or north-east of Assyria. See p. 112.

MZR. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝

\*. \* 𐎶-𐎠 - 𐎶𐎵, - 𐎶𐎵 𐎶𐎵 𐎶𐎵, Muzuri, Muzurai.—Sen. T. ii. 73, 60.  
Botta 145. 5. 15 = 17, 27; 150, 6 = 102.

\* \* \* Muzur.—Assurbanipal's Campaign in Egypt, i. 2, 6, 13, &c.

\*  $\langle \Rightarrow \rangle$ , Mizar.—Beh. 5, 13, 14. No. 6, N.R. l. 16.

All these forms represent Egypt (Heb. מצרים), and some of them may also denote a country north or north-east of the Tigris, which bore the same name. The form ---, *Mesri*, certainly denoted both countries, but I think the other forms were generally confined to Egypt. I do not remember to have found the country beyond the Tigris in any other inscription than that of Tiglath-Pileser; in some cases where this has been supposed I think we should understand a "frontier" or a "neighbouring place." The only exception I should be disposed to admit would be in the inscription of Shalmaneser; the *Mesri*, who came to the aid of Shalmaneser with the warriors of Beubadad of Syria, of Ahab of Zerdad, of the kings of Arvad, Hamath, and so forth (New Div. ii. 92), must have been Egyptians; the double-humped camels, the tribute of *Mesri*, on the third epigraph of the Nimrud Obelisk, would lead me to suppose some part of Asia to be intended (see p. 8); but the Bactrian camel may possibly have been found in Arvad. After





[illegible]

ṣmꜥ sarrat Aribi . . . amhar; tribute of Pharaoh king of Egypt, (and) of  
Samae queen of the Arabs . . . I received.—Botta 146, 15 = 27.

¶ <::: >::: |>, <::: =| -||<|, <::: =| ::: ||, <::: =| -||<| -|<|,  
mizir, c. mizri, obl. mižra, acc. mižriti, pl. Borders, Frontiers, Territory.  
Arab. <sup>S.</sup> مِصْر

—Y T- E- T- ..... E E << E E E E <-E E  
E E Y T T T D E E E E E E E E E E  
<E E E E E E E E E E E E E E E E  
-T< E E E E E E, ili rabi . . . . sa kissuta va danana ana milqi-ya  
ierakni mizir matti-sunu ruppusa ikkinni; *the great gods . . . who supremacy*  
*and power on my realms have bestowed, (and) an extended frontier to their*  
*lands had decreed . . .*—Fig. i. 48.

nipir; the frontier of my lands I extended.—*Tig.* i. 60. See ii. 97; iii. 31.

𐤁𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏 (v. 4) 𐤁𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏  
 (v. 5) 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏  
 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏 𐤏𐤃𐤏  
 Bit-Barrā-nagū ana gimirti-su ultu kirīb mati-su abtuk ma eli miṣir  
 Asur-ki uraddi; *Bit-Barrā-nagū, to the whole of it, from the body of*  
*his land I cut off, and to the frontier [territory] of Assyria I added.*  
 — *Sen. T. ii. 22 = Sen. Gr. 32.*

MZR

𐎶 𐎠 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
 𐎶𐎵 𐎶𐎵𐎶𐎵 (v. 𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵) 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
 mati bîrâte su Kardunias ana miṣir (v. miṣri) mati-ya utir; *the low lands of  
 Kardunias to the border of my land I restored.*—St. 11. See Sard. ii. 131;  
 iii. 124.

𐎶 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
 𐎶𐎵𐎶𐎵, biṣti itti Ḫilakki la miṣir abi-su addia-su ma urappis mat-qu; *my  
 daughter, with Cilicia, not the domain of his fathers, I gave him, and I  
 enlarged his territory.*—Botta 148, 18 = 30.

𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, Ninib bil miṣri va  
 kudurri kudurra-su l'iṣṣuḫ; *Ninib, the lord of boundaries and landmarks,  
 his landmarks may he drag away.*—2 Mich. ii. 17.

See Sh. Ph. ii. 7, 11. Botta 145, 9 = 21; 156, 8 = 44.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 .....  
 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 ..... 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, im matima iṣa  
 arki yommi ..... aiṣumma ..... uṣā miṣra va kudurra naanu; *if ever in  
 after days ..... any one ..... shall take up the border, or the landmarks  
 shall change.*—1 Mich. ii. 16. See more in pp. 539, 540.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, malki  
 uikrut Assur abil ma miṣriti-suun ukiuis; *the kings hostile to Assur I dis-  
 possessed, and their territories I subjugated.*—Tig. i. 53.

𐎶𐎵 𐎶𐎵𐎶𐎵, 𐎶𐎵𐎶𐎵, 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, miṣir;  
*Bands.* Heb. 𐤁𐤍𐤏.

𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
 (v. 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵) 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 (𐎶𐎵𐎶𐎵, dalati [iṣ-ik])  
 is-surrau iz-musikkanni meṣir eri uamri ualbis; *the doors of cypress and*  
 \* (with) *bands of shining steel I covered.*—Botta 16<sup>ter</sup> 103; = 38, 59;  
 = 152, 17 = 161.

The verb may be read, perhaps preferably, *uadbiṣ*, "I fastened."

MZR

𐎡𐎢𐎶 𐎶 𐎠𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶  
 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶  
 𐎡𐎢𐎶 𐎡𐎢𐎶 (v. 𐎡𐎢𐎶) 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶, *qigar-sin timme ori*  
*mahhi adi iz-timme iz-orni rabi biblat madi Hamanū meqir ori urakkis; the*  
*whole of them [images of lions, bulls, etc., for the embellishment of the royal*  
*palaces] large figures of metal, together with great masses of pine-wood from*  
*within Mount Amanus, (with) bands of iron I fastened.—41 BM 32 =*  
*Sen. B. iv. 26. Some words uncertain.*

𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶  
 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶  
 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶  
*tabi meqir kaspi u tamkabur urakkis ma urattā bābi-ma; the doors of cypress*  
*whose quality(?) was good, (with) bands of silver and copper I fastened, and*  
*I overlaid its gates.—Ezar v. 39.*

𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶, *māzīr; Protector, President.* Heb. מַזִּיר.

𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶  
*solemn assemblies.—New Div. i. 2. Epithet of 𐎡𐎢𐎶 𐎡𐎢𐎶.*

𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶, *māpartu.* See p. 762.

MZT 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶. 𐎡𐎢𐎶(𐎡𐎢𐎶). 𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶.—Syl. 116.

MH 𐎡𐎢𐎶 𐎡𐎢𐎶, *musis; By Night.* See under *musu*.

𐎡𐎢𐎶 𐎡𐎢𐎶 𐎡𐎢𐎶, *māh, n. māhhi, g. Exalted, Lefty, Great, Grand.*

See the following evidence from bilingual slabs:—

𐎡𐎢𐎶. 𐎡𐎢𐎶 𐎡𐎢𐎶, *rubā; great; a prince.—31 II. 18b.*

𐎡𐎢𐎶. 𐎡𐎢𐎶 𐎡𐎢𐎶, *mahdu; much.—31 II. 21b.*

𐎡𐎢𐎶. 𐎡𐎢𐎶 𐎡𐎢𐎶, *ziri; lofty.—31 II. 22b.*

𐎡𐎢𐎶 𐎡𐎢𐎶 v. 𐎡𐎢𐎶 𐎡𐎢𐎶, *I am exalted.—Sard. i. 32.*

See 𐎡𐎢𐎶 as an epithet of Ninib in Sard. i. 1.

MAH      𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁  
 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁  
 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁  
 harriṣṣi libba Babel-ki ana El-maḥi nimmi baniti-ya ina Babel-ki opna; a  
 great house, the house of Nin-harriṣṣi within Babylon to the great goddess, the  
 mother who bore me, in Babylon I made.—E.I.H. iv. 13, 16.

𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁  
 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁  
 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁  
 𐎠𐎢𐏁 𐎠𐎢𐏁, nltu kirib ki maḥ aḥpir ma nisi kirib elappi useli ma ana  
 Nagiti sa ebirtan Marrat ebir; from the interior of the great land I  
 sought(?), and men into ships I made mount, and to Nagiti of the ford of the  
 Euphrates (?) I passed.—Neb. Yun. 9. A few words uncertain.

𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁  
 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁  
 idi maḥi sa Nergal alik pani-a itti-annu amdahiz; by the great powers of  
 Nergal I went forward [before me], with them I fought.—Sarl. ii. 27.  
 See l. 103.

𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁  
 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁  
 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁  
 Ḥamaū sa gimir simi [sim mada] palug zippāti ipi duglat maldi va Kaldi  
 kirib-sa ḥarruau itā-sa azqap [azdu]; a plantation large like (those of)  
 Mount Amanus, within which all select plants, (with) cedars and other choice  
 trees of the hills and lands of Chaldora are cultivated, its walls I raised.—  
 Sen. B. iv. 32 = 42 BM 40.

This is rather confused, but I think it gives the meaning. Cf. pp. 389 and 497.  
 For the monogram translated "select," and its varying forms, see p. xii. of the  
 Additions and Corrections. See also the following extract:—

𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁.—Syl. 169.

Dr. Oppert prints the monogram 𐎠𐎢𐏁 in Exp. Més. pp. 103, 118.

Maḥ<sup>1</sup>    𐎡 𐎠𐎫 𐎡 𐎡 𐎡𐎢 𐎠𐎡 𐎡 𐎡 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢  
 𐎠𐎡 𐎡 .. 𐎠𐎢 𐎡𐎢 𐎡, ana esub er šāu zakkur parakki maḥhi  
 .... akbud; for making habitable that city, a building of lofty devotion ....  
*I laboured at.*—Botta 37, 44; Sarg. 39. See p. 125.

See Sir H. Rawlinson's note in Journ. R.A.S. 1864, p. 208.

𐎡𐎢 𐎡𐎢 𐎠𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢  
 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢  
 ki ʾaim ramani-su biltū u mandattū alpi maḥhi ....; of his own accord [by  
 the will of himself] tribute and offering, large cattle, ....—Eoar iii. 59.

The passage is incomplete, and the few letters remaining are consequently unintelligible; some verb like "he brought" should, without doubt, be supplied.

𐎡 𐎠𐎡 𐎡, is-maḥhi.—Sen. B. iv. 10 = 40 BM 38.

Appears to be the specific name of some tree, cut in Mount Taurus. The meaning is generally any large tree. See p. 258.

𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢  
 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢  
 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢  
 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢  
 maḥe marā alpu sul ḥiṣa zaluḥe damguti gadū an ili Bit-Saggatu u ili  
 Babilu-ki .... amnū; daily one large fattened ox (and) a bullock, the roasted  
 breasts excellent, (as) the portion of the gods of Bit-Saggatu and the gods of  
 Babylon .... I allotted.—Neb. Gr. i. 16. See p. 412.

I have omitted a couple of lines which I do not fully understand; I see "fish and birds many taken from ponds, with other things (unknown to me) fine and excellent," mentioned as a part of the apportionment to the gods, finishing with the verb *amen*, "I allotted." The Hebrew *amen* is used in the sense of "allotting food;" see "the king who hath appointed your meat," in Dan. i. 16.

We have the identical line *an yom istin alpu maḥe marā alpu sul* in col. ii. 26, with like additions, as "the portion of the gods of Borsippa."

In the third column we have in *alpi maḥe alpi maḥe pakiḥe alpi sul alpi sul*, lines 9, 10; the repetitions implying "many large oxen and bullocks," intended for the solemn festivals of Nebo and Merodach held in Bit-Saggatu, finishing up with the clause *an maḥari-anna etitū*, "into their presence I caused carry," in l. 17. I have already in pp. 435 and 607 imperfectly given parallel transcripts of these passages, but as many of the words are still unknown to me, I reserve a complete collation for a future opportunity.

𐎠𐎡 𐎡 has been incorrectly made by 𐎠𐎡 throughout the Museum copy of Neb. Gr. R. I., Vol. I, Sheets 65, 66. In the cursive form used on the cylinder the two characters are very much alike, which gave rise to the mistake; but any one who has a copy of Bellino's accurate fac simile will find in the 𐎠𐎡, one of which occurs in col. ii. l. 27, a full-sized < ; and this is not seen in the 𐎠𐎡 engraved just over it in l. 26.

MuH 𐎢 𐎠. 𐎢 𐎠 𐎢𐎢, mehi, mehe; *Destruction, Ruin.* Heb. 𐤍𐤏𐤔.

𐎢 𐎢𐎢 (v. 𐎢-𐎢𐎢) 𐎠𐎢 𐎢 𐎠 (v. 𐎢) 𐎠𐎢 𐎢  
𐎢 𐎢𐎢, muskin mehi kullat sibi-su; *bringing destruction on the whole*  
*of his enemies.*—Sard. i. 35.

I have never seen 𐎢 used in this sense.

𐎢 𐎢𐎢 𐎠𐎢 𐎢𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢  
𐎢𐎢 𐎠𐎢 𐎠𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎠𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢  
𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢, im kibit Asur  
bili rabi bili-ya ana siddi va buto kima tip mehe samri ana sibi ank; *in*  
*honour of Asur, the great lord, my lord, on flank and front, like the shock*  
*of ruin, terrors on the enemies I poured.*—Sen. T. v. 64.

I owe the value "front" to Mr. G. Smith; see my guess in p. 141; the passage  
quoted in p. 140 will justify the rendering. I have made an attempt at a meaning  
for 𐎢𐎢𐎢 𐎢𐎢𐎢 in p. 295; I think "terror" from 𐎢𐎢 more probable, though  
not quite sure.

𐎠 𐎢𐎢 𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢  
𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢  
hitmudis allik ma kima (tip) mehe apiq ma kima imbari ashpup-su; *eagerly I*  
*went, and like the shock of ruin I harassed, and like a storm of fire I over-*  
*whelmed it.*—Bavissu 44.

𐎢 𐎢𐎢𐎢, 𐎢𐎢𐎢𐎢 𐎠, 𐎢𐎢𐎢𐎢 𐎢𐎢𐎢, muh, muhhi, muhha; *Upon, Over.*

These forms are considered to be Accadian, and I believe they are pronounced  
eli by all students; but the case-endings would induce a belief that the Assyrians  
pronounced muhhi, &c., sometimes at least. I shall, however, follow the general  
usage. We find 𐎢𐎢 𐎢𐎢𐎢 occasionally, about which there can be no doubt.

𐎢 𐎢𐎢 𐎢𐎢𐎢 𐎠 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢, ina eli alur; *over (it) I*  
*wrote.*—Tig. vi. 18.

See p. 485, where I have printed two more examples of muhhi after the prepo-  
sition ina, with a variant mah in one of them.

𐎢 𐎢𐎢𐎢 𐎠 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢, ina eli lu usaraddi; *upon*  
*it I caused lay down.*—Sen. T. vi. 36.

In the parallel Neb. Ynn. 61 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢,  
siru-ana usaraddi.

𐎢𐎢𐎢𐎢 𐎢𐎢 𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢, eli-sunu usakin; *over them I*  
*placed.*—Esar vi. 40.

Null      =|||= Ψ    ≡    Δ-||    ||    <-||-||    ||<    ||||, ussqá eli-sun; /  
poured upon them.—Sen. B. iv. 42 = 42 BM 51.

 eli sa pama uttir inn eli-sunu askun; above what before  
was, upon them I imposed.—*Tig. vi. 33.*

The Accadian and Assyrian forms may be used indiscriminately before the pronouns. See  $\text{𒀭𒌦}$   $\text{𒀭𒌦𒀭}$   $\text{𒀭𒌦𒀭𒀭}$  in E.I.H. I 58, and  $\langle \text{𒀭𒌦𒀭} \rangle$   $\text{𒀭𒌦𒀭}$  in I. 72, both read *all-ka* and meaning "upon thee." See more under *all*.

ima muhhu kisadn nahr Utkiprat-ki; *above the bank of the river Euphrates.*—  
Neriz. ii. 21.

In the following list from a broken inscription of Assurbanipal, *mašše* cannot have the value which appertains to it in the above passages; it is part of a fragment of nearly thirty short lines containing an enumeration of valuable presents made to Marduk and Zirubanit, which is incomplete both at beginning and end; all the verbs, like *mašše*, are in the indirect form. The value proposed here is probable only:—

muhhi lubusti

מְחִזַּעַי מִן הַמִּצְדֹּת, מִן הַמִּצְדֹּת, מִן הַמִּצְדֹּת, מִן הַמִּצְדֹּת (I-44).  
 mahaz, c. mahazu, n. mahazi, mahzani, pl. Stronghold, Fortress, Possession; any Strong City. Heb. מְחִזָּה.

Babylun-ki  
mahax bil rabu Marduk Imgur Bel dur-su ruba nakkli; *Babylon the strong-*  
*hold of the great lord Merodach.* (and) *Imgur Bel his great wall* (see p. 264),  
*I finished.*—Neb. Gr. i. 41. See also ii. 16.

11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000 1001 1002 1003 1004 1005 1006 1007 1008 1009 1010 1011 1012 1013 1014 1015 1016 1017 1018 1019 1020 1021 1022 1023 1024 1025 1026 1027 1028 1029 1030 1031 1032 1033 1034 1035 1036 1037 1038 1039 1040 1041 1042 1043 1044





MHH 𐤌𐤍 𐤌𐤌, 𐤌𐤍 𐤌, mahhu, mahhi. See pp. 765, 766.

𐤍 𐤌𐤌. 𐤌𐤌 𐤌𐤌 𐤌𐤌 𐤌𐤌 𐤌𐤌, aben mahhu digili;  
*Staatse I—Botta 152, 10 = 142. See p. 220.*

𐤍 𐤌𐤌 𐤌𐤌 𐤌𐤌, muhhuru; *Invocation.*

*Sn formed from one of the values of the verb mahar.*

𐤌𐤌 𐤌𐤌 𐤌𐤌 𐤌𐤌 𐤌𐤌 𐤌𐤌 𐤌𐤌 𐤌𐤌 𐤌𐤌 𐤌𐤌  
 𐤌𐤌 𐤌𐤌 𐤌𐤌 𐤌𐤌 𐤌𐤌 𐤌𐤌 𐤌𐤌 𐤌𐤌, muhhuru eli-snu mahir  
 karani aqqâ eli-sun; *an invocation upon them I invoked, goats I sacrificed*  
*over them.—R.I. Sh. 7, No. IX. A 3.*

The inscription is engraved on a bas-relief representing a king pouring libations on dead lions. Dr. Hincks rendered it "libations I poured out," from 𐤌𐤌, in Hebrew, "rain;" suggesting the interchange of *h* and *f*; *Journ. Sacr. Lit.*, April 1856, p. 171. But that change seems to be confined to 𐤌; I have seen no instance of its occurrence in 𐤌𐤌 or 𐤌𐤌.

MHK 𐤌𐤍 𐤌, mahku; *I am Great (or Powerful).—Sard. i. 32.*

This is one of Dr. Hincks' permaesives. See his *Grammar, Journ. R.A.S.* 1866, pp. 491-2. Var. 𐤌𐤌 𐤌𐤌 𐤌, *ieraku*, "I am helpful," or "daring." See *ibid.*, p. 275.

MHL 𐤌 𐤌, muhal; *Lines.*

𐤌 𐤌𐤌 𐤌𐤌 𐤌𐤌 𐤌𐤌 𐤌𐤌 𐤌𐤌 𐤌𐤌 𐤌𐤌 𐤌𐤌  
 𐤌𐤌 𐤌𐤌 𐤌𐤌 𐤌𐤌 𐤌𐤌 𐤌𐤌 𐤌𐤌 𐤌𐤌 𐤌𐤌 𐤌𐤌  
 𐤌𐤌 𐤌𐤌 𐤌𐤌 𐤌𐤌 𐤌𐤌, I sus salata (or salista) han muhal musaro arhi  
 gibuti limmu Nabulih salat Irbael; *one soss three units (sixty-three) lines(?)*  
*of writing, in month seventh, of the year of Nabulih, ruler of Arbela.—*  
*Sen. Gr. I. 1.*

*Salat*, "ruler," Heb. 𐤌𐤌, occurs with determinatives 𐤌𐤌 and 𐤌𐤌, so a fragment containing a dozen lines printed at the end of the *Canon*, in 69 II. I should have expected *muhal* to denote "commencement" (Heb. 𐤌𐤌), but this would not suit the context; see p. 38 for 𐤌𐤌 𐤌𐤌 after the numeral. Mr. Talbot cites two photographed slabs, K 236 and K 268, for further examples of *muhal*; I have made thus much out of them:—

𐤌 𐤌𐤌 𐤌𐤌 𐤌𐤌 𐤌𐤌 𐤌𐤌 𐤌𐤌 𐤌𐤌, I soss 41-in  
 han muhal misure(?); *I soss 41 (a hundred and one) lines of writing.—K 236.*



MHR I make the following sub-divisions for convenience of reference:—

𐎠 𐎡 𐎠𐎲𐎠𐎡, mahar, *subst. Face, Presence.*

𐎠 𐎡𐎠 𐎠𐎲𐎠𐎡, 𐎠 𐎡𐎠 𐎠𐎲𐎠𐎡, mahar, mahru, mahari, &c.;  
*Before, In Presence; used as prepositions.*

𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡, 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡, 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡, mahri,  
mahri, mahri; *Former, First.*

𐎠 𐎡𐎠 𐎠𐎲𐎠𐎡, hakim mahri; *a Predecessor.*

𐎠 𐎡 𐎠𐎲𐎠𐎡, mahira; *a Superior.*

𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡, 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡, mihirat, mahrit, &c.;  
*Opposite, Facing.*

A few other variations occur, which I cannot close in any regular order, and there may be still more; the actual usage was frequently variable.

Mahar; Face, Countenance, Presence, Front:—

𐎠 𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡  
𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡  
𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡  
𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 (v. 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡) 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡, mahar Marduk  
sar same va irziti abi alidi-ka epešu-a sumgiri kibi damku-a; *the presence*  
*of Merodach, the king of heaven and earth, the father begetting thee, may it*  
*favour my work, my excellent edifice(?)*.—Birs iii. 26. See pp. 241, 517.

𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 (v. 𐎠𐎲𐎠𐎡) 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡  
𐎠 𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡, la naparká l'izknu mahar-ka; *uninterruptedly*  
*may they call to mind thy presence*.—Senk. Cyl. ii. 26.

I find mahar-sar in Botta 152, 14-158, and 154, 5-173, but do not understand either passage.

Mahar; Before, In Presence of:—

𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡  
𐎠 𐎡𐎠 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡, lu-niquti urrište ibbeti mahar-sun  
akki; *vicious sweet-smelling (and) pure, before them I slew*.—Esar vi. 30.

𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡 𐎠𐎲𐎠𐎡, kamšu  
izanu mahru-su; *treasure they have raised up before him*.—E.I.H. ii. 62.  
See p. 574.



MHR

*Adi mahri; to my presence:—*

𐎶 𐎠𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶. *adi mahri-ya uplu; to my presence they brought.*—Neb. Yun. 35.

𐎶 𐎠𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶. *adi mahri-ya ispuru; to my presence he sent.*—Botta 153, 9 = 153. See also Sen. B. i. 20.

In the following passage we have a variant 𐎶 𐎠𐎵𐎶 𐎠𐎵𐎶 𐎶𐎵𐎶, which would be read *adi pani-ya* :—

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 (v. 𐎶𐎵𐎶) 𐎶𐎵𐎶  
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶  
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 (v. 𐎶𐎵𐎶 𐎠𐎵𐎶 𐎶𐎵𐎶),  
*mandatta-su mahritu sa ina tirpi sarri abi-ya maḥṭīlu ina-ni adi mahri-ya*  
*(v. pani-ya); his former tribute which in the times(f) of the kings my fathers*  
*had been interrupted, they sent me to my presence.*—Assur b.p. iii. 81.

*Mahṛuti, arkuti; mahṛiti, arkiti; before and after:—*

I hardly know in what sense to understand "before and after" in the following extracts; but I think the phrase may be rendered "generally," or "altogether," not strictly including every individual:—

𐎠𐎵𐎶 𐎶𐎵𐎶 𐎠𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶  
𐎠𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 (v. 𐎶𐎵𐎶 𐎶𐎵𐎶) 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶  
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 (v. 𐎶𐎵𐎶) 𐎶𐎵𐎶 𐎶𐎵𐎶  
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶  
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶  
*ki mahḥi sarri-anna mahṛuti arkuti la palihuti Assur u Istar*  
*bili-ya muirritu sarri abi-ya abbul aggur uqalli samei; the high places*  
*of their kings generally [before (and) after], not reverencing Assur and Istar*  
*my lords, (and) injuring the kings my fathers, I threw down, I destroyed, I*  
*scorched in the sun.*—Assur b.p. vi. 104.

Not quite clear; I am compelled to translate *muirritu* as a plural.

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶  
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶  
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶  
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶  
*tar-mali sarri ḥiruti [dami] sarri adi qinni mahṛiti va*  
*arkiti sa sarri Numma-ki . . . . . adula ana Assur-ki; the daughters of kings,*  
*the wives of kings, with the relatives generally [before and after] of the kings*  
*of Elam . . . . I carried off to Assyria.*—Assur b.p. vi. 114.

MHR *Maḥrú, maḥrí, maḥré, maḥrat, maḥrit*; First, Former:—

Dr. Hincks was of opinion that when *maḥrí*, &c., preceded a substantive it denoted "first;" and that when it came after it signified "former" only; Astron. Tablet, p. 35. This is not always the case; see the passage from Shamas Phal quoted below.

In these quasi-prepositions it will be seen that when put in the singular number they almost invariably take a final complementary vowel.

First:—

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 (v. 𐎶𐎵) 𐎶𐎵 𐎶𐎵 𐎶𐎵, ina maḥrí garri-ya; in my first expedition.—Sen. B. i. 3. Assurb. p. l. 51.

𐎶𐎵 𐎶𐎵 𐎶𐎵 (v. 𐎶𐎵) 𐎶𐎵 (𐎶𐎵) 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, ina maḥrí pali-ya sa el-Shamas dayno [ditar] kīprati malil-su ṭabu eli-ya iskunn ina isruṭi (v. is-guza) sarṛati rabis usiḥu; in my first years, when the Sun-god, ruler of countries, his good shadow upon me cast, (and when) on the throne of royalty greatly I sat....—Sard. i. 44.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
ina maḥre garri-ya sa Marduk-bal-adanna .... astakan hapiktu-su [sisi-su];  
in my first expedition, of Merodach-baladan .... I effected his defeat.—  
Sen. T. i. 19.

In the parallel Sen. Gr. 6 we have *ina riu sarṛati-ya*, "in the beginning of my reign," instead of *ina maḥre garri-ya*, which proves the value.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
sa ana Na'ri elá madatú .... sūḥar; in my first expedition, when to Nairi  
I went up, tribute .... I levied.—Sh. Ph. i. 53.

Former:—

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
nəkun; Sarṛudari tar Rukipti sar-ṣunu maḥrú eli nīsi Isqalluna  
atealon I appointed.—Sen. T. ii. 62. Sen. B. i. 21.

MHR

𐎶𐎵 𐎶𐎵𐎶 𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶  
𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶  
𐎶𐎶𐎶 𐎶𐎶𐎶, sū Marduk-bal-adanna sū ins halak garri-ya mahré hapikta-su  
[sisi-an] askunu; *he, Merodach-baladan, who in the course of my former expe-*  
*dition his defeat I had effected. . . .*—Sen. T. iii. 52.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵, sū manama sar mahri la ipasu; *which ever a former king*  
*had not done.*—Neb. Gr. ii. 4.

See Birs i. 28. E.L.B. iii. 4. Nab. Br. Cyl. ii. 41.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵, sūm-su mahré nnakkar ma Kar-Sin-abi-irba attabi  
nibit-qu; *its former name I abolished, and Kar-Sennacherib I decreed its*  
*name.*—Sen. T. ii. 25.

The same passage occurs in Sen. Gr. 55, but the name of the city is written

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
(v. 𐎶𐎵 𐎶𐎵 𐎶𐎵) 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, er Kalba  
mahré sū Dimnurie sar Assur rubu halik pani-a elus er sū enah; *the former*  
*city of Calah, which Shalmaneser the king of Assyria, prince going before me,*  
*had made, that city was decayed.*—St. 15. Sard. iii. 132. Monol. 16.

See Neb. Yan. 9. Sen. T. iii. 27; iv. 6.

𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶 [𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵] 𐎶𐎵𐎶𐎵 𐎶𐎵  
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
sar Diatir-ki pal Nabu-pal-usur sarri mahri ummani-su madutā itkau; *the*  
*king of Babylon, the son of Nabopolassar the former king, his soldiers many*  
*collected.*—Nab. Br. Cyl. ii. 41. See Part II. p. viii. No. 105a.

Observe the final *a* in *itkau*, before *ma*; see *idēns* *ma*, in p. 711. The letters  
in brackets have been broken out of the inscription, but the substitution is obvious.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵, iqi sātenu sū ina sarrani abi-ya mahrutū mamma lā  
inapu; *trees those which, among the former kings my fathers none had ever*  
*rained.*—Tig. vii. 21













MKB 𐤎𐤌𐤍𐤍 𐤌𐤌𐤍𐤍 𐤍𐤌, muqappiz; *Passing Over*. Heb. 𐤓𐤁𐤐.

𐤎𐤌𐤍𐤍 𐤍𐤌 𐤎𐤌𐤍𐤍 𐤍𐤌 𐤍𐤌 𐤍𐤌 𐤍𐤌, muqappiz tig nibi-sa;  
*passing over the heads of his enemies*.—Sard. i. 14 = iii. 116.

𐤎𐤌𐤍𐤍 𐤍𐤌𐤍𐤍 𐤎𐤌 𐤍𐤌 𐤍𐤌 𐤍𐤌 𐤍𐤌 𐤍𐤌 𐤍𐤌 𐤍𐤌 𐤍𐤌 𐤍𐤌  
𐤎𐤌𐤍𐤍 𐤍𐤌𐤍𐤍 𐤍𐤌 𐤍𐤌 𐤎𐤌𐤍𐤍 𐤍𐤌 𐤍𐤌 𐤎𐤌𐤍𐤍 𐤎𐤌𐤍𐤍 (𐤎𐤌𐤍)  
𐤍𐤌 𐤎𐤌 𐤎𐤌𐤍𐤍 𐤎𐤌𐤍𐤍 𐤍𐤌𐤍𐤍 𐤍𐤌 𐤍𐤌 𐤍𐤌, rubu usdu ameru dargi  
va ri'u [sap] saqi muqappiz riseto sa sade kalit harsai; *prince glorious,*  
*master of roads and lord of streets(I), passing over the heads of hills (and) all*  
*forests*.—New Div. 7. 12 BM 16.

MKD 𐤍𐤌𐤍𐤍 𐤍𐤌𐤍𐤍 𐤍𐤌𐤍𐤍, makât; *Pathways*. Ch. 𐤓𐤁𐤐, "stravit."

𐤍𐤌𐤍𐤍 𐤍𐤌𐤍𐤍 𐤍𐤌𐤍𐤍 𐤍𐤌𐤍𐤍 𐤍𐤌𐤍𐤍 𐤍𐤌𐤍𐤍 𐤍𐤌𐤍𐤍 𐤍𐤌𐤍𐤍  
𐤎𐤌𐤍𐤍 𐤍𐤌𐤍𐤍 𐤍𐤌𐤍𐤍 𐤍𐤌𐤍𐤍 𐤍𐤌𐤍𐤍 𐤍𐤌𐤍𐤍 𐤍𐤌𐤍𐤍, makât agurri  
abarti Buratti urakkia; *pathways of brick along the Euphrates he con-*  
*structed*.—E.I.H. v. 7.

𐤎𐤌𐤍𐤍 𐤎𐤌𐤍𐤍 𐤍𐤌𐤍𐤍 𐤍𐤌𐤍𐤍 𐤍𐤌𐤍𐤍 𐤍𐤌𐤍𐤍 𐤎𐤌𐤍𐤍 𐤎𐤌𐤍𐤍  
𐤍𐤌𐤍𐤍 𐤎𐤌𐤍𐤍 𐤍𐤌𐤍𐤍 𐤍𐤌𐤍𐤍 𐤍𐤌𐤍𐤍 𐤍𐤌𐤍𐤍 𐤍𐤌𐤍𐤍, kimá makâti  
iz-mahhi va alabita zir duki usbat.—Seu. B. iv. 31. 42 BM 39.

I have made several errors, typographical and others, in this extract in p. 566.  
I can now only see that the writer mentions the cutting down of large trees for  
building purposes.

𐤎𐤌𐤍𐤍 . 𐤎𐤌𐤍𐤍 . 𐤍𐤌𐤍𐤍 𐤍𐤌𐤍𐤍.—Syl. 332.

𐤍𐤌𐤍𐤍 𐤎𐤌𐤍𐤍 𐤎𐤌𐤍𐤍 𐤎𐤌𐤍𐤍, mikitta; *Foundation*. Heb. 𐤓𐤁𐤐.

𐤎𐤌𐤍𐤍 𐤎𐤌𐤍𐤍 𐤎𐤌𐤍𐤍 𐤎𐤌𐤍𐤍 𐤎𐤌𐤍𐤍 𐤎𐤌𐤍𐤍 𐤎𐤌𐤍𐤍 𐤎𐤌𐤍𐤍  
𐤎𐤌𐤍𐤍 𐤎𐤌𐤍𐤍 𐤎𐤌𐤍𐤍 𐤎𐤌𐤍𐤍 𐤎𐤌𐤍𐤍 𐤎𐤌𐤍𐤍 𐤎𐤌𐤍𐤍 𐤎𐤌𐤍𐤍 𐤎𐤌𐤍𐤍  
𐤎𐤌𐤍𐤍 𐤎𐤌𐤍𐤍 𐤎𐤌𐤍𐤍 𐤎𐤌𐤍𐤍 𐤎𐤌𐤍𐤍 𐤎𐤌𐤍𐤍, mikitta-sa usaz ma sitir  
sumi ya iua kitirri apâti-sa ukun; *its foundation I made strong, and the*  
*writing of my name on its added capitals I placed*.—Birs ii. 11. See p. 632.

𐤎𐤌𐤍𐤍 𐤎𐤌𐤍𐤍.—Assurb. p. iv. 57. See *micah*.











ML  $\text{𐎶𐎵𐎶𐎵} \text{ 𐎶𐎵} \rightarrow \text{𐎶} \text{ 𐎶𐎶} \text{ 𐎶} \text{ 𐎶𐎶} \text{ 𐎶} \text{ 𐎶𐎶} \text{ 𐎶} \text{ 𐎶𐎶} \text{ 𐎶} \text{ 𐎶𐎶}$   
 $\rightarrow \text{𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶}$   
 $\text{𐎶} \text{ 𐎶} \rightarrow \text{𐎶} \text{ 𐎶} \text{ 𐎶} \text{ 𐎶} \text{ 𐎶} \text{ 𐎶} \text{ 𐎶} \text{ 𐎶} \text{ 𐎶} \text{ 𐎶} \text{ 𐎶}$ , sarri aunuti mala apkida ina adi-ya ihu  
 la izzuru mahad ili rabi; *those kings, all that I had appointed, in alle-*  
*giance to me failed, they did not maintain the service of the great gods.*—  
 Assur b..p i. 123.

$\text{𐎶𐎶} \text{ 𐎶} \text{ 𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶}$ , gabbi mala ehas-su; *all*  
*that which I have done (it).*—No. 13, E. 9.

Probably we should read here *ehasu*, an irregular spelling of *ehasu*, "(which) I have done," the indirect form of the verb. The Persian copy has Tyamaiya kartam, "*what by me is done*."

$\text{𐎶𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶}$   
 $\text{𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶}$  . . . , uqn sa Madai mala ina biti lapani-ya . . . ; *the people*  
*of Media, all who were in house, from me [revolted].*—Beh. 43.

Pers. Kára Médá hya rithapetiyo áko acháma hamitriya abava, "the Median forces, which were at home (in their houses), against me revolted." The word rendering "revolted" is destroyed in the Assyrian copy; the letters in *italic type* are barely visible in the Persian copy.

$\text{𐎶} \text{ 𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶}$  (v. <).  
*mala basú*, may be conveniently translated "all of them;" it is made up of the  
 preceding *mala* and of the verb *basú*, permissive form of *basu*, "to be." See  
 Rawlinson, in Journ. R.A.S. 1851, p. xcv., and Dr. Hincks, Journ. Soc. Lit. Jan. 1862,  
 and Grammar, Journ. R.A.S. 1866, p. 495 (16). The literal translation is "as many  
 as exist."

$\text{𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶}$   
 $\text{𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶}$   
 $\text{𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶}$ , nisi Kar-alla  
*mala basú va Itti adi qinni-su apáha-mma ina kirib Amatti useah; the*  
*men of Karalla, as many as there were, and Itti together with his kindred,*  
*I removed, and in Hamath I settled.*—Boita 146, 20 = 56.

$\text{𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶}$   
 $\text{𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶}$   
 $\text{𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶} \text{ 𐎶𐎶}$ , ummáni mala basú muttabbilut bekalu's usepa-mma sallatis amnu;  
*the soldiers, all of them, the supporters of his palace, I brought out, and as*  
*booty I accounted.*—Sen. T. i. 31.







UML 𐎶𐎵𐎶𐎵 . 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, Bit-umlü; *Name of a Temple.*

𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, as yom VIII lu lu giue  
Nergal Laz ili sa Bit-umlü va Tiggaba-ki ukin; *daily [of a day] eight large  
sheep for Nergal (and) Laz, the gods of Bit-umlü and Tiggaba [Cutha] I  
determined.*—Nob. Gr. ii. 37.

The name of the temple is uncertain, the first letter being unlike the ordinary  
sa, though not unusual in some Babylonian documents. For the god Laz see  
p. 663. For *lu lu giue* see p. 677.

MLB 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, kakkab qa-qidi; *the Dogstar.*—R.

𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, ina yomut kuzzi halpo suripi ina  
yomat nipih kakkab qa-qidi sa kuma urud(?) igudu; *in the days of variable  
storms and burning (heat?), in the days of the rising of the Dogstar; upon  
\* \* \* he was hunting.*—Brok. Obel. i. 15.

See under *kuzzi* in p. 549, where an erroneous reading of *kima* for *kama* has led  
me to an absurd translation, but one which I am unable to mend. The Dogstar  
[Canopus by Dr. Oppert] occurs in 49 II.46, among the "twelve stars of Accad,"  
and is mentioned again in I. 156 and I. 48c.

𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 (v. 𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵). See p. 774.

𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, sibbahti, -ta; *Curb, Restraint.*  
Heb. סִבְּחָתִי. Doubtful.

𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
anuku Anurbanipal . . . . . ina sibbahti rubati-ya urmah sa zer-sa ina kuni  
arbat; *I, Ashurbanipal . . . . . by the curb of my might, a lion of the desert  
by the tail I seized him.*—7 I. No. ix. D. 2.

I have translated "a lion of the desert I seized him," instead of "a lion of  
his desert I seized." The withdrawal of *su* or *sam* from a final verb to the pre-  
ceding *acan* is found elsewhere; see two instances in Sard. i. 98, printed in  
p. 700, where the literal translation would be "in its palace I erected," and "on  
its gate I placed," instead of "in the palace I erected it," and "on the gate I placed  
it," as it should be rendered. See also pp. 552 and 557.

MLB 𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍  
 𐤎𐤏𐤍 𐤎𐤏𐤍, Istar bilat gapli u tahzi an sibbahta an daqmat; *Istar the lady*  
*of battle and war, who is the curb of opponents.*—New Div. i. 3.

MLG 𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍, 𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍, muligi, mulugi; *to Divide,*  
*Cut Off.* Ch. 𐤎𐤏𐤍.

𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍, alib muligi; *land cut off.*—1 Mich. i. 4.

𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍 . . . .  
 𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍  
 𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍, im matima ina arki yonmi . . . . alib ki mulugi ul  
 nadin ma igabbu; *if any one in after days . . . "the land, the ground cut*  
*off, has not been granted"* \* *shall say.*—1 Mich. ii. 17.

These two extracts from a legal document refer to the grant of a piece of ground [sic, read *skil*, p. 31]. The first extract comes after the name of the landowner, and it is followed by the measurement of the ground, which is described as a parallelogram. The second extract has reference to the imprecations pronounced in similar inscriptions against persons who may injure the subject of them in any way; the malediction being incurred in the present case "if any one in after days shall say that the land so divided has never been granted." The sentence is hardly grammatical, and on this account the version is proposed as probable only.

MLD 𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍, mulla't; *Devouring.* Heb. 𐤎𐤏𐤍.

𐤎𐤏𐤍 (v. 𐤎𐤏𐤍) 𐤎𐤏𐤍 (𐤎𐤏𐤍) 𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍  
 𐤎𐤏𐤍 𐤎𐤏𐤍 (v. 𐤎𐤏𐤍) 𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍, sar bili [v. bile] mulla't  
 ikpate'abir salimunte; *king of lords, devouring the wicked, strengthening the*  
*peaceful.*—Sard. i. 10. St. 12.

𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍, Melidia.—Tig. v. 34.

𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍, 𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍, Melidda, Meliddai.—  
 Botts 148, 7 = 79.

𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍, Melidai.—Obel. 109.

𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍 𐤎𐤏𐤍.—Melidi.—13 BM 1.

I think all these names, notwithstanding the difference of determinatives, point to the same place; all are mentioned with reference to the hill country on the north-west, about the sources of the Euphrates; perhaps Melitene of Cappadocia. See Strabo, lib. 11, 12.

MLD 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒𐾓𐾔𐾕𐾖𐾗𐾘𐾙𐾚𐾛𐾜𐾝𐾞





MLK 𐎠 𐎡 𐎠𐎠 𐎠𐎠 𐎠 𐎠𐎠 𐎠𐎠, asuriddan malki; *the chief of kings*.—Sen. T. i. 7 = Sen. Gr. 3.

See further Botta 145, 1 = 13. Serg. 6. 1 Pul. 4. Sen. T. i. 16, &c.

𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠 𐎠𐎠 𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠,  
ma sikar-su eli maliki nibû; *whose renown over monarchs is proclaimed*.—

Tig. i. 35.

Seems clear, but the preceding words, apparently belonging to the clause *gimrta sap-ya kura*, are hardly intelligible, and *sa sikar-su* is omitted on one copy of the inscription.

𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠  
𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠  
𐎠𐎠𐎠𐎠 𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠  
𐎠𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠, ili rabbi ina kun libbi-sana  
ippalû-ni ma ina naphar maliki dunnû sikruti isukun-umma ueneteru sikatti;  
*the great gods in the steadfastness of their hearts have blessed me, and among a  
multitude of monarchs greatness of renown have conferred, and have granted  
peace*.—Botta 145, 1 = 13.

𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠  
𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠  
sar sa injur-su Assur sar Istar(?) ultu-su ma malkut lasanan umallû  
qatn-su; *king whom Assur hath protected, king (whom) Istar hath favoured,  
and (with) the kingdom of Lasanan [or kingdom unrivalled, see p. 701] hath  
filled his hands*.—2 Pul. 1.

Unusual diction: I should have suspected some error of copy, but for the same passage in 3 Pul.

𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠.—31 II. 39 c. Maluku = sar.

𐎠𐎠 𐎠𐎠 𐎠𐎠.—31 II. 40 c.

𐎠𐎠 (𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠) 𐎠𐎠 𐎠𐎠 𐎠𐎠.—48 II. 15 a.

𐎠𐎠 𐎠𐎠 𐎠𐎠, 𐎠𐎠 𐎠𐎠 𐎠𐎠, malak, malaku; *Passage, Course, Approach*.  
Heb. מַלְאָךְ.

𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠  
𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠  
malak mio-su kima labirimma ana itê Bit-saggaṭu nstetesir; *the course of its  
waters, as of old, to the walls of Bit-saggaṭu I directed*.—Nerig. ii. 3.

MLK 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
(v. 𐎶𐎵) 𐎶𐎵𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 (v. 𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶) .....  
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶, tallakti papaḥa va malak  
(v. malaka) bit agurri . . . nauris utanna; *the avenues of the shrine, and  
the approach to the house of brick . . . splendidly I built.*—E. I. H. iii. 55.

Architectural terms uncertain.

MLL 𐎶𐎵 𐎶𐎵 𐎶𐎵, malla; *fully*.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎶𐎶𐎶 𐎶𐎵𐎶, malla usseikka usseiki-suuti na ilbnu  
libani madi; *fully submission I made them bear, and they made bricks  
many.*—E. I. H. v. 2.

The preceding line of this inscription is lost, which leaves some uncertainty about malla. Compare 38 BM 7 and Sen. Gr. 43, p. 757.

𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵, imal; *Full Weight or Measure*.

I have usually read this word *aspi* "weight," supposing the group to be Accadian. I now think it an Assyrian verb, from *malal*, "to be full." See pp. 140, 390, 524. In p. 399 I have printed 𐎶𐎵𐎶𐎶 𐎶𐎵 instead of 𐎶𐎵𐎶𐎶 𐎶𐎵, and would refer to p. 748 for correction of this and one or two trifling errors, including a name of Belsa; though the name is hardly certain yet. I left a blank in the same page for the translation of 𐎶𐎵 before 𐎶𐎵𐎶𐎶 𐎶𐎵; it is made by 𐎶𐎵 in Botta 34, 43, and is omitted in the parallel Botta 130, 18; but the balance of evidence is decidedly in favour of 𐎶𐎵. It may be read *mal imal*, "to the full weight."

𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵 𐎶𐎵𐎶, Mulal-Assur.

𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶  
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶  
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶  
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, ina maanti garri-ya Mulal-Assur nisa rab-saki irsu mude  
tuqmate [iz-lal] nis teme itti mmani-ya n kimas-ya ana Na'ri uma'ir; *in my  
second expedition, Mulal-Assur, a man of the great chiefs, a leader skilled in  
resistance, a man of command(?) with my soldiers and my baggage to Nairi  
I dispatched.*—Sh. Ph. ii. 17.

In l. 19 the 𐎶𐎵𐎶 on the stone is incorrectly transcribed 𐎶𐎵𐎶. I prefer *rab-sak*, "great head," to *rab-saq*, "cup-bearer," as more fitting a man of war, notwithstanding the Bab-shakak of 2 Kings xviii. 17; *sia fene*, "a man of command," might be "an aide-de-camp," see *fa'in*, p. 102; but I have no doubt of the general meaning.







MLQ 𐎡 𐎠𐎡𐎢 𐎠𐎢, *malqit; Tearer, few.* Heb. מלך.

𐎡 𐎠𐎢 𐎠𐎢 𐎠𐎢 𐎠𐎢 𐎠𐎢 𐎠𐎢 𐎠𐎢 𐎠𐎢 𐎠𐎢 𐎠𐎢  
𐎠𐎢 𐎠𐎢 𐎠𐎢, *ana Billat nin rabiti . . . malqit aibi-am; to Beltis the great goddess, . . . tearer of her enemies.*—1 Beltis 4.

MLS 𐎠𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢, *Unluz. See Unluzas, p. 783.*

MLT 𐎡 𐎠𐎢 𐎠𐎢𐎢, *malati, pl. Full.*

𐎡 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢  
𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢  
*malimmati malati . . . ; crowns of power, treasures(?) of the gods, which with full greetings . . .*—38 II.57 b.

This is from a mutilated inscription of Assurbanipal, which breaks off here. It appears to be an enumeration of presents for Merodach, but the break makes the last clause uncertain.

𐎡 𐎠𐎢 𐎠𐎢𐎢. 𐎠𐎢𐎢 𐎠𐎢𐎢.—32 II.52 c.

𐎡 𐎠𐎢𐎢. 𐎠𐎢𐎢 𐎠𐎢𐎢, *Amlatu.—Tig. jun. 7.*

One of many tribes and towns, enumerated by Tiglath-Pileser II. as extending from the banks of the Tigris, Euphrates, and Šarappā, to the river Ugal of the lower sea [Persian Gulf], which he had captured from the commencement of his reign to his 17th year.

𐎡 𐎠𐎢𐎢 𐎠𐎢𐎢, *maltaqti; Collected, All Together.* Heb. מלך.

𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢  
(𐎠𐎢𐎢 𐎠𐎢𐎢) 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢  
𐎠𐎢𐎢𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢  
𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢  
𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢  
𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢  
*8 urmahī tu'ame ina supar ana imlal 6 ne 50-(ta) han billat maltaqti eri namri sa ina supar Beltis ibbatqū ma malū namriri; eight lions pairs in beauty, to the full weight of six asses fifty (units) [410] talents all together, of shining metal, which for the decoration of Beltis were fashioned, and are full of brilliance.*—Botta 152, 18 = 162; 130, 18; 160, 24.

Cf. 160. 110; 35, 63; 43, 82. See the same passage, and a note relating to the name of Beltis, in p. 768.





MLT 𐎶𐎵𐎶𐎵𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, multahṣu, multahṣi;  
*Remainder, or Remaining.*

I can find no Semitic analogues, but the meaning can hardly be doubtful.

𐎶𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶  
 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶  
 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, nisi Bit-Yakin [du] adi ili-sunu  
 va nisi sa sar Numma-ki salula-mma la oṣiba multahṣu; *the people of  
 Bit-Yakin with their gods, and the people of the king of Elam, I carried off,  
 and I did not leave a remainder.*—Sen. T. iv. 30.

𐎶𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶  
 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶  
 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, Šute .... aṣlis unakkīq ma imat mūti  
 aṣluha ḡittat nisi multahṣu; *the Šute .... aṣlis unakkīq ma imat mūti  
 aṣluha ḡittat nisi multahṣu; the Šute .... radically I destroyed, and fear of  
 death I enforced upon the common people remaining.*—Botta 151, 23(11) = 131.

See p. 350.

I take the opportunity afforded by the chase just entered to correct a similar  
 passage printed at the top of p. 483. I am enabled to do this by the copy of  
 Sargon's barrel with which Dr. Oppert has very recently favoured me, contain-  
 ing a valuable correction in line 29:—𐎶𐎶𐎶𐎶 instead of 𐎶𐎶𐎶𐎶, making  
 the reading *ina mātī ualiri iṣḥu inat mātī*, "(who) on the lands of rebels enforced  
 the fear of death."

𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶  
 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶  
 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶  
 bili-ya sa la naparsandi iṣḥup-sunuti edu ul ipparsid multahṣu ul aṣi sa  
 kappi-ya; *the great gods my lords, who were not receding, overwhelmed  
 them; a single one did not escape, a remainder did not go out from my  
 hands.*—Assur b. p. iv. 125.

𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶  
 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶  
 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶  
 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶  
 ki istin utirra-mma ana sallati amnu-sunuti; *the remainder of the common  
 people who before my arrows fled, to me I carried away, and for plunder I  
 accounted them.*—Botta 152, 1 = 133.





MM

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣  
𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣  
𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣  
𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣  
𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣  
sa ina la mami nagabta enluka ma satáki ettuti va nisi-su mie siqi la idá  
ma ana ronni tig same turrza eni-sun asqu; *its neighbourhood, which for want of water [lit. in no water] dry had gone, and the " were destroyed, and its people waters drinkable knew not, and for thirst to the region of sky their eyes were directed, I watered.*—Bavian 6.

I have left *ettuti* untranslated; the meaning may be that the water-courses were destroyed, but I do not know the word. Perhaps we might read as *sistututi*, but this is equally unknown to me.

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, mu-ma; *the same Year.*

Accadian; mu was probably read *most*, "a year," see p. 718; mu may signify "also," as shown in pp. 711, 712; it would give force to the demonstrative pronoun, which I have endeavoured to shew by translating *mu-ma siati* "that same year." There is no doubt of the meaning.

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣  
𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣  
ina mu-ma siati Kullar attapalkat ana Zamna sa Bit-ani attarad; *in that same year Kullar I passed through, to Zamna of Bit-ani I went down.*—Obel. 50.

I have no doubt that *siati* is the *form* of *most*, though I do not remember seeing the word in any other combination. See *Zamna*, in p. 552.

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣  
𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣  
ina mu-ma siati ana Mazamua alik ina niribi sa Bunniz lu erub [tab]; *in that same year to Mazamua I went, in the vicinity of Bunniz I passed.*—New Div. ii. 75.

*Mu-ma siati* occurs several times on an unpublished side of the Broken Obelisk.

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, mumu; *Year of the Name.*

As *mu* stands for *same*, "name" (p. 717), and for *most*, "year" (p. 718), *mumu* may be read *most sami*, "the year of the name;" there is no doubt that this is its meaning, however read. See under *limu*, p. 686.

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣  
ina enrrat saruti-ya ina lime sanat sumi-ya; *in the beginning of my reign, in the date of the year of my name.*—New Div. ii. 67.



MM 𐎠𐎡𐎴 𐎠𐎡𐎴, 𐎠𐎡𐎴 𐎠𐎡𐎴 (𐎠𐎡𐎴) 𐎠𐎡𐎴, -𐎠𐎡𐎴, ammu, s. ammate, -ti, pl.  
*This or That; These or Those.*

𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴  
 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴  
 niri ammate sa Tiggar lu obiru; to the city 'Seris, which is on the hither  
 banks of the Tigris, they entered.—Tig. ii. 4.

𐎠𐎡𐎴 𐎠𐎡𐎴, 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴, amu, amate, are found in opposition to ammate,  
 and it does not seem clear which of the two forms appertains to the near demon-  
 strative, which to the remote. See p. xii. Additions and Corrections.

𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴  
 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴  
 va niri ammate sa Tiggar; the cities of those banks and of these banks of the  
 Tigris.—Sard. iii. 103.

𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴  
 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴  
 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴  
 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴  
 2 erani ina eli Puratti addi 1 ina niri ammati sa Puratti Qar-Assur-inir-pal  
 sum-en [nu-su] abbi 1 ina niri ammati sa Puratti Nibarti Assur enm-su  
 abbi; two cities upon the Euphrates I laid down, one on those banks of the  
 Euphrates, Qar-Sardanapalus its name I called, one on these banks of the  
 Euphrates, Nibarti-Assur its name I called.—Sard. iii. 50.

𐎠𐎡𐎴 𐎠𐎡𐎴, am am; *Reems, Buffaloes*; pl. of 𐎠𐎡𐎴. See pp. 718-20.

𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴, am am eri ekduti; *reems*  
 of hard metal.—Neb. Gr. i. 44 = E.I.H. vi. 16. See p. xiv. in Add. and Cor.

iMM 𐎠𐎡𐎴 𐎠𐎡𐎴, 𐎠𐎡𐎴 𐎠𐎡𐎴, imman, n. imma, ac. Day. Heb. 𐤏𐤍𐤏.

𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴.—25 II. 24 a. See also p. 211.

The following extracts from bilingual slabs may be hereafter useful, though I do not  
 quite see through them:—

𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴.—26 II. 56 c.

(𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴) 𐎠𐎡𐎴 𐎠𐎡𐎴 (𐎠𐎡𐎴) 𐎠𐎡𐎴 𐎠𐎡𐎴, aḫū; rising.—30 II. 14 c.

imm

The three lines following may imply the "sun-rising" or "day-opening":—

𐎠 (𐎠 𐎠) 𐎠𐎠𐎠 𐎠𐎠. 𐎠- 𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠.—26 II. 58 c.

(𐎠 𐎠) 𐎠. 𐎠- 𐎠- 𐎠 𐎠𐎠 𐎠 𐎠 𐎠.—8 II. 5 a.

𐎠 𐎠. 𐎠- 𐎠- 𐎠 𐎠𐎠 𐎠 𐎠 𐎠.—8 II. 6 a.

In the next extract *arra* is equated to *adā*, "day," in a form which would be the accusative case, if Assyrian; and, curiously enough, we have a similar form, 𐎠𐎠 𐎠𐎠, *adā*, for the Accad accusative, three times in p. 298. The concluding line is damaged.

𐎠 𐎠. 𐎠- 𐎠.—47 II. 60 c.

𐎠 𐎠- 𐎠. 𐎠- 𐎠 𐎠𐎠 𐎠.—8 II. 7 a.

A note on the value of 𐎠, "light," contrasted with 𐎠𐎠, "dark," will be found in pp. 714-5.

𐎠- 𐎠 𐎠 𐎠- 𐎠 𐎠 𐎠 𐎠 (𐎠) 𐎠  
𐎠 𐎠 𐎠𐎠 𐎠𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠  
*imma va musa kirbi-an iṣṭapṛu ma ai ippurkū ilā-as; day and night within*  
*it may they [the sacred images] be enumerated, and may its defences be not*  
*broken.*—Botta 16<sup>quater</sup> 139.

See 𐎠- 𐎠 𐎠- 𐎠 𐎠, *imma musa*, in Botta 7<sup>seventy</sup> 158, and 𐎠𐎠 𐎠𐎠, *kirbū*, in several parallel copies; of these I have not found one quite perfect, but have selected the best. For the value "defences" see pp. 299 and 474. *imma* occurs very rarely in the inscriptions; the most usual way of denoting "day" is by the Accad 𐎠, with or without the phonetic complement 𐎠𐎠 or 𐎠𐎠, of which examples are given in pp. 210-1 and 238-9. In a few cases we have *arra* and *arra* for "day;" examples follow:—

𐎠𐎠 𐎠 𐎠- 𐎠 𐎠 𐎠- 𐎠 𐎠 𐎠- 𐎠- 𐎠𐎠 𐎠𐎠 𐎠- 𐎠 𐎠 𐎠-  
𐎠 𐎠 𐎠- 𐎠 𐎠𐎠 𐎠- 𐎠 𐎠𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠, *atman ili rabi*  
*va hekali subat biluti-ya urru musu akbud; a temple of the great gods and*  
*palaces the seat of my power, day (and) night I laboured at.*—Botta 43, 63.

𐎠𐎠 𐎠𐎠 𐎠- 𐎠𐎠 𐎠 𐎠 𐎠- 𐎠 𐎠 𐎠- 𐎠 𐎠 𐎠  
𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠, *urra va musa imahi dadmi-su; by day and by night*  
*may she waste his towns(?)*.—2 Mich. ii. 23. See p. 225.

UMM 𐎠𐎠 𐎠, *umma; That, conj.*

Follows a verb of saying, announcing, declaring, &c.; see a note in p. 514. The word has sometimes been rendered by "thus," but we have more than one passage where *kham*, "thus," occurs in close connection with *umma*. In a very few cases we have *ma* with the same value; see p. 714.

𐎠𐎠 𐎠𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠  
*igabbi umma anaku ear Numma-ki; he said that "I am the king of*  
*Sasiruna."*—Beh. 30. See also l. 61.





UMM                  



MMD 𐤎 𐤌 𐤍𐤍𐤏 𐤀 𐤗 𐤏 𐤕𐤏 𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏  
𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏  
𐤏 𐤕𐤏 𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏  
va mamtu ina eli misri annanu ana ahai iddnu; *between them to each other  
they covenanted, and a pledge relative to any contingent boundaries to each  
other they gave.*—Synch. Hist. i. 4.

I consider *annanu* to be formed like *pannu* and *saninu*, meaning "what might eventually be;" see note at foot of p. 713.

𐤎𐤍𐤍 𐤕 𐤎𐤍𐤍 . 𐤎𐤍𐤍 𐤕 𐤎𐤍𐤍 . 𐤎𐤍𐤍 𐤕𐤏 𐤎𐤍𐤍.—Syl. 118.  
𐤎𐤍𐤍 𐤕 𐤎𐤍𐤍 . 𐤎𐤍𐤍 𐤕𐤏 𐤎𐤍𐤍.—17 II. 40-43a.  
𐤎𐤍𐤍 𐤕 𐤎𐤍𐤍 . 𐤕𐤏 𐤎𐤍𐤍 . 𐤕𐤏 𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏.—16 II. 51a.

MMH 𐤎𐤍𐤍 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 . 𐤎𐤍𐤍 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 , mumahir, mumahri;  
*Mover.* Heb. מוּחָר.

𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏  
mumahir gimri; *the Sun-god, the mover of all things.*—Obel. 8.

The same in Mon. 9, written 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏.  
*mumahri gimri.* See pp. 181 and 751.

MML 𐤎𐤍𐤍 𐤕𐤏 𐤕𐤏 𐤕𐤏 , mamli; *Prolific.* Heb. מְלִי.

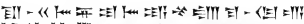
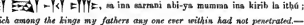
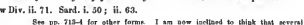
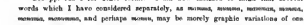
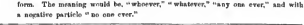
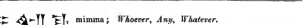

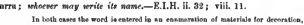
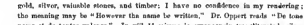
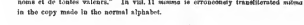
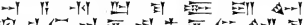
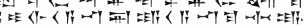
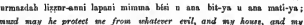

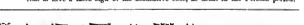

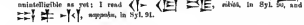
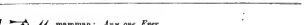
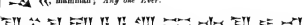
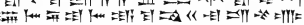
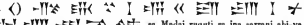
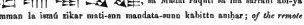
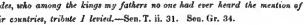






𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏  
𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏  
immaharu dannut-qu; *the prolific Beltis, mother of the living(f), whose powers  
are not equalled [or rivalled].*—Sh. Ph. i. 5. See p. 778.

𐤎 𐤕𐤏 . 𐤕𐤏 𐤕𐤏 𐤕𐤏 , Ammali.—Sard. ii. 54.

A city near the river Turnat, captured and burnt by Sardanapalus.

MMM 𐤎𐤍𐤍 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 , manima, monma; *Any one Ever.*

𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏  
𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏  
𐤕𐤏 𐤕𐤏 𐤕𐤏 𐤕𐤏 , izi antunu sa ina sarraui ubi-ya [ad-ya] mahruiti  
mamma la iqupu; *trees those which among the former kings my fathers no  
one had ever planted.*—Tig. vii. 21. See also Sard. iii. 110.

MMM                                

See pp. 713-4 for other forms. I am now inclined to think that several words which I have considered separately, as *mimma*, *mumma*, *mumman*, *mumma*, *mumma*, *mumumma*, and perhaps *mumu*, may be merely graphic variations of one form. The meaning would be, "whoever," "whatever," "any one ever," and with a negative particle "no one ever."

¶                                                                    





MMN 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣, 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣, Umman.

Believed to be the name of an Elamite god; forms part of several Elamite names.

𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣, 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣, Umman-aldagi.

Predecessor of Urtaki, king of Elam, in the time of Esar Haddon and Assurbanipal.

𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣, Umman-appa.

𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣, Umman-ibi, or Umman-igas.

Sons of Urtaki. Mr. G. Smith has found this name written phonetically *Umman-igas* on a slab in the British Museum; it may, therefore, be accepted as the correct pronunciation.

𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣  
𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣, Umman-igas  
Umman-appa Tammaritu turi Urtaki sar Numma-ki; *Umman-igas, Umman-*  
*appa, (and) Tammaritu, sons of Urtaki king of Elam.*—Unpublished Slab of  
Assurbanipal, l. 20.

𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣  
𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 (𐎠𐎢𐎡𐎣), Ummanaldagi sar alik pani Urtaki(ki); *Umman-aldagi*  
*king, predecessor of Urtaki.*—Line 21 of same slab.

𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣, Umman-menanu.

Name of a king of Elam of earlier date.

𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣  
𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 .....  
𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣, sū Umman-menanu sar  
Numma-ki adi sarri Babel-ki . . . . . iszarate-sun uvassera; *he, Umman-menanu*  
*king of Elam, together with the kings of Babylon, . . . . . their defences*  
*abandoned.*—Sen. T. v. 14. See Barian 37.

This king was adoptive (?) brother and successor of Khadr-nakhunda. See  
𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 in Sen. T. iv. 5; I would read this word  
*shubaya* because of the frequent confusion of 𐎠𐎢𐎡𐎣 and 𐎠𐎢𐎡𐎣, and of the  
occurrences of *shubaya*, phonetically written, in Ubel. 74. See in p. 216, where my  
reasons are given for translating the word as I have done.

𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣, ammeni.

This word is repeated several times upon an unpublished slab in the British  
Museum, marked K 162, first made known by Mr. Talbot. An explanatory notice of  
this tablet appears in the North British Review, Jan. 1870, p. 321. For *ammeni* I  
have very doubtfully suggested the meaning "from me." See p. 724.





MMN                             

ina earrani turi-ya ma Asur inabuan lú nise arki  
lú ummannis lú rabs lú saris (la) tadabil; among the kings, my young  
men, who call on Assur, whether men following, or military, or great men,  
or officers \* \* \*. —44B21.

This is guess-work; it appears to be an enumeration of various classes of men, who were called upon to accompany the king in his hunting expeditions.

𐎧𐎠𐎧𐎠𐎧𐎠𐎧𐎠, Mamanis.—Sh. Ph. iii. 54.

Name of a king of Lukem, a petty tribe of the Nairi.

𐎧𐎡𐎴𐎠𐎹𐎡𐎹𐎠𐎹𐎡𐎹𐎠𐎹, Immanesu.—Detached Inscr. No. 5, Behistan.

ᐱᐱ ᐱᐱᐱᐱ ᐱᐱ ᐱ ᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ  
 ᐱᐱᐱᐱ ᐱᐱ ᐱᐱᐱᐱ ᐱᐱ ᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ  
 ᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ, bagá Marti-ya an ipruku kima anaku Immaneeu sar  
 Num-ki; *this (is) Martius who said falsely thus: I (am) Immanes king of*  
*Elam.*

*Nam-ah* is written without **𐎠** in the Detached Inscription No. 2 also; in the Behistun Inscription generally the usual spelling is followed, but the phonetic **𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑**

**MMP** = 𐎢𐎣𐎢𐎥𐎢𐎥𐎢𐎥, Mimpi; *Memphis*.

Tarqú sar Muzur n Képi kirib Mimpi balak garri-ya ismé; *Tarqú, the king of Egypt and Cush [Ethiopia], the march of my expedition heard.*—Assurbanipal i. 80.

Niká sar Mimpi u Sai; Necho, king of Memphis and Sais.—Assur b.p. i. 92.









MN 𐎠𐎢𐎡𐎢, 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, <𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, 𐎠𐎢𐎡𐎢, <𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢,  
mani, mane, mina, meni, minum.

All these forms occur preceded by *ana la*; see p. 633. See the somewhat doubtful *mine* in the passage quoted from Assur b.p. ix. 58, in p. 821; <𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, *mine*, in Assur b.p. ii. 6, is proposed as a verb.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, erani ana la mani  
asked; *their cities not to be numbered I captured*.—Obel. 87.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, nimmati-sunn ana lá mina l'asepá; *their cattle(?) not to be numbered I took away*.—Tig. i. 84.

See also 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, *ana la mane*, Tig. v. 7, 53;  
𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 (var. 𐎠𐎢𐎡𐎢) 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, *ana la meni*, Sard. ii. 116; 𐎠𐎢𐎡𐎢  
𐎠𐎢𐎡𐎢 <𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, *ana la minum*, Sen. T. ii. 17; (𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢) 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢,  
*ana la minum*, Sen. B. iii. 27; all of the same value.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 <𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
<𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, Tarqá ulta kirib Muzur inaqtu ma attuni asabani minú;  
*Tarqa from the interior of Egypt they have driven out, and to us our seats*  
[or and even our own seats] are numbered.—Assur b.p. ii. 6. Uncertain.

Attuni, "to us," or "our own," I have not found elsewhere, except in the Persian period; see *air-ga atté-a*, "my own family," in Beh. 3. *Minu* may be the passive participle, like *dá*, "killed," and used in the plural permanentive form.

Plural forms:—<𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢,  
𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, <𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, mináti, menutu, menuta, minut [implied in  
<𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, minuşanu].

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
𐎠𐎢𐎡𐎢 (𐎠𐎢𐎡𐎢) 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 <𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
<𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 (v. 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢) 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, sadi lamazpi va zalumi ri(e)ti lizir-rabi sa ina istin  
abni ibbanu mináti patlulu ina kirabli ramani-sunu sakis nanzen; *bulls,*  
*lions, and elegant images of alabaster which of one stone were formed, in*  
*numbers mingled, on their own solid bases, conspicuously were erected*.—  
Sen. B. iv. 15 - 40 BM 53. A word or two uncertain.







MNB <== 𐤌𐤍𐤁 𐤍𐤏𐤁, minḏbasi.

See in p. 165 a passage containing this unknown expression occurring in E.T.II. I. 64, and Dr. Oppert's note upon it in *Exp. Més.* Vol. 2, p. 316.

MNG 𐤍𐤎𐤂 𐤍𐤏𐤁 𐤍𐤏𐤁, munaqqar; *Eraser, Obliterator.* Heb. 𐤍𐤏𐤁.

𐤍𐤏𐤁 𐤍𐤏𐤁 𐤍𐤏𐤁 𐤍𐤏𐤁 𐤍𐤏𐤁 𐤍𐤏𐤁 𐤍𐤏𐤁 𐤍𐤏𐤁 𐤍𐤏𐤁 𐤍𐤏𐤁 𐤍𐤏𐤁  
𐤍𐤏𐤁 𐤍𐤏𐤁 𐤍𐤏𐤁 𐤍𐤏𐤁 𐤍𐤏𐤁 𐤍𐤏𐤁 𐤍𐤏𐤁 𐤍𐤏𐤁 𐤍𐤏𐤁 𐤍𐤏𐤁  
munaqqar sitri-ya va sumo-ya Assur bil rabbn abn [ad] ihui nakris l'izigū;  
*the obliterator of my writing and of my name, may Assur the great lord, the  
father of the gods, like a rebel destroy him.*—*Son T.* vi. 72.

𐤍𐤏𐤁 𐤍𐤏𐤁 𐤍𐤏𐤁 𐤍𐤏𐤁 𐤍𐤏𐤁 𐤍𐤏𐤁 𐤍𐤏𐤁 𐤍𐤏𐤁 𐤍𐤏𐤁 𐤍𐤏𐤁  
𐤍𐤏𐤁 𐤍𐤏𐤁 𐤍𐤏𐤁 𐤍𐤏𐤁 𐤍𐤏𐤁 𐤍𐤏𐤁 𐤍𐤏𐤁 𐤍𐤏𐤁 𐤍𐤏𐤁 𐤍𐤏𐤁  
munaqqar epeit qati-ya mupassittu šimati-ya Assur bilu rabbn sum-su sir-su  
ina mnti l'ihallik; *he who obliterates the works of my hand, who spoils my  
hoards, may Assur the great lord his name (and) his race in the land cut  
off.*—*Golden Tablet; Oppert's Ex. Més.* p. 343, l. 20.

𐤍𐤏𐤁 𐤍𐤏𐤁 𐤍𐤏𐤁 𐤍𐤏𐤁 𐤍𐤏𐤁, meuklāti; *Stratagems.* Heb. 𐤍𐤏𐤁.

𐤍𐤏𐤁 𐤍𐤏𐤁 𐤍𐤏𐤁 𐤍𐤏𐤁 𐤍𐤏𐤁, rub meuklāti.—2 *Pal.* l. 3.

Epithet of the god Nebo. Dr. Oppert has rendered it "l'ordonnateur des  
œuvres de la nature (niklāt)," probably considering niklāti a niphāl form of *halal*, or  
*hala*, "to complete." I should be inclined to propose "prince of stratagems."

MND << 𐤍𐤎𐤁 (v. << 𐤍𐤎𐤁), mauda, mandu; *Exile.* Heb. 𐤍𐤎𐤁.

𐤍𐤎𐤁 𐤍𐤎𐤁 𐤍𐤎𐤁 𐤍𐤎𐤁 𐤍𐤎𐤁 𐤍𐤎𐤁 𐤍𐤎𐤁 𐤍𐤎𐤁 𐤍𐤎𐤁  
(v. 𐤍𐤎𐤁) 𐤍𐤎𐤁 𐤍𐤎𐤁 𐤍𐤎𐤁 𐤍𐤎𐤁 𐤍𐤎𐤁 𐤍𐤎𐤁 𐤍𐤎𐤁 𐤍𐤎𐤁  
𐤍𐤎𐤁 𐤍𐤎𐤁 𐤍𐤎𐤁 𐤍𐤎𐤁 (?) 𐤍𐤎𐤁 𐤍𐤎𐤁 𐤍𐤎𐤁 𐤍𐤎𐤁 𐤍𐤎𐤁  
𐤍𐤎𐤁 𐤍𐤎𐤁 (𐤍𐤎𐤁) 𐤍𐤎𐤁 𐤍𐤎𐤁 𐤍𐤎𐤁 𐤍𐤎𐤁  
(v. -du) sa naar-su rāqn ina kiti Hubuqu adi gimir ummani-su urn(š)ilba  
ina izkn; *Teupā the Cimmerian, a man banished, whose place is remote in  
the land of Hubuqu, together with all his soldiers, I pierced with weapons.*—  
*Ekar* ii. 7.

This is a better translation than that given in p. 403 under *Hubuqu*. I believe  
the last letter was intended for *pe*, but it is really 𐤍𐤎𐤁, more like *no*.

MND << 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 -𐎠𐎢𐎡𐎢, << 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 -𐎠𐎢𐎡𐎢, << 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢,  
mandattu, n. mandatti, obl. mandata, ac. *Tribute*. See p. 753.

𐎠𐎢𐎡𐎢 -𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 -𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 I 𐎠𐎢𐎡𐎢 << 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 -𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 -𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 I 𐎠𐎢𐎡𐎢, eli bilati mahriti nadan matti-sun mandattu  
kitro biluti-ya unaddi ma ukin ġirn-sun; *above the former tributes, (and)  
gifts of their lands, a tribute of homage to my power I superadded, and im-  
posed upon them.*—Sen. T.ii. 28.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 < 𐎠𐎢𐎡𐎢 < 𐎠𐎢𐎡𐎢 << 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
𐎠𐎢𐎡𐎢 -𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, sa epis arluti n nadin  
mandatti liliku-ġun ubbuka; *who to do homage and give tribute permission  
to go I granted him.*—Assur b.p.'s Egyptian Campaign ii. 18. [Gyges Ins. i. 6.]

See farther under *liliku*, in p. 677.

MNZ I 𐎠𐎢𐎡𐎢 . 𐎠𐎢𐎡𐎢 . << 𐎠𐎢𐎡𐎢 <, meni, manzá.—Syl. 391.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 (𐎠𐎢𐎡𐎢), munziq, or munṣiḥhi; *Destruction*,

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 << 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 I 𐎠𐎢𐎡𐎢, malak arbi 25 yommi  
nago Numma-ki usṣarib muṣziq ḥilisar usapṣiha ġeru-sun; *a march of a  
month (and) twenty-five days the towns of Elam I laid waste; destruction  
\* \* I poured upon them.*—Assur b.p. vi. 112.

This is probably correct so far; the root of *munziq* may be *muṣiq* or *muṣaḥ*  
(Heb. *muṣiq* or *muṣaḥ*); I know nothing of *ḥilisar* or *liṣur*; see p. 426.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, Munṣigau. S.W. of Carchemish.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
ista [ta] Gargamis attazir ina birid Munṣigani Ḥamurga aṣabat; *from  
Carchemish I departed, within Munṣigani (and) Ḥamurga I took (my  
way).*—Sard. iii. 70. See p. 416.

MNZ << 𐎠 𐎠𐎵𐎶𐎵, << 𐎠 𐎠𐎵 (𐎠𐎵𐎶), 𐎠 𐎠𐎵 𐎠𐎵 𐎠𐎵, << 𐎠 𐎠𐎵 𐎠𐎵,  
mananz, mananzu, n. mananzanu, mananzani, *pl. Pre-eminence, Elevation*;  
*Decoration; Testimony, Evidence; Pattern, Sample.*

The verb *manaz*, the root of the following words, signifies "to raise," "to put forward," see *magis manazu*, "they were fixed on high," 40 BM 3, quoted in Dr. Hucks's *Grammar*, Jour. R.A.S. 1866, p. 495. But as the object in view appears to be the exhibition or admiration of the thing raised, I would prefer to read *makis* and translate "conspicuously," or "beautifully;" see 𐎠𐎵𐎶𐎵, Is. ii. 16, and cf. 𐎠𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵, *makis rjau*, "I made beautifully," E. i. ii. iv. 34, 48; viii. 57. The noun *mananz*: I render "elevation," "pre-eminence;" and, as secondary values, "evidence," "confirmation," "testimony;" and "pattern," "sample," "model," "decoration," &c.

𐎠 𐎠𐎵 << 𐎠 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵  
𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵, *ana mananz Bit-Harris mati anra ana*  
*daris l'iqqam; for the pre-eminence of Bit-Harris of the eastern land for*  
*ever be he proclaimed.*—Fig. i. 26. See p. 137.

𐎠 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 (v. 𐎠𐎵𐎶𐎵) 𐎠 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵  
𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 << 𐎠 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵  
𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 . . . . . 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵, 2 . . . . . *pitik mahle ibbi . . . bilat kilal-susu*  
*manaz bab Bit-kar . . . aqua; two [figures] fashioned of beautiful marble,*  
*[weighing, or value] \* talents altogether, the decoration of the gate of Bit-*  
*kar . . . I took away.*—Assur b. p. ii. 79.

𐎠 𐎠𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵  
𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵  
𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵, *Tammaritu*  
*niri saruti-ya unasiq ma niqaru uszir ina ziqni sa manaz iz masari-ya;*  
*Tammaritu the feet of my majesty kissed, and his conduct(?) he restrained in*  
*his old age, an evidence of my sovereignty.*—Assur b. p. iv. 92.

The last words of this passage are guess-work only.

𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵  
<< 𐎠 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 (v. 𐎠𐎵𐎶𐎵) 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵  
𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵, *sa itti Anu u Bel siqlak mananzu naci*  
*(v. naqib) uibi-ya ina ei sa birde; who with Anu and Bel the rulers, are*  
*elevated, injuring my enemies, by \* \* .*—Assur b. p. ix. 63.

Very doubtful; the preceding and following portions of the inscription are damaged.

𐎠 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 . 𐎠𐎵𐎶𐎵 . << 𐎠 𐎠𐎵𐎶𐎵, *mananzu.*—Syl. 399.  
I am unable to see the meaning of this extract.

MNZ

The following phrases are from a bilingual slab, apparently intended for a grammatical exercise:—

𐎠𐎢𐎡𐎢 𐎢𐎠 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, bit ana kappi  
ittadalu; a house for money [silver] he put up (for sale?).—13 II. 30 a.

We have likewise four lines, 31 a, 32 a, 33 a, 34 a, of similar tenour, but with *ash, is-sar, aslat, ardu*, "field," "plantation," "female slave," "male slave," instead of *bit*, "house," preceded by the following résumé:—

𐎠𐎢𐎡𐎢 𐎢𐎠 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, assu gibat kappi-sa  
bit alib iz-sar ardu mallat ana manzamani uzzi; for taking of his money a  
house, a field, a plantation, a male slave, a female slave, for samples he put  
up.—13 II. 27, 28, 29 a.

The following lines from the same tablet are put in columns in order to show the value of 𐎠𐎢𐎡𐎢 and 𐎢𐎠, as implying the repetition of a preceding word, like our mercantile "ditto":—

𐎠𐎢𐎡𐎢 𐎢𐎠 𐎢𐎠 𐎢𐎠 𐎢𐎠.—13 II. 21 a.

𐎢𐎠 𐎢𐎠 𐎠𐎢𐎡𐎢.—13 II. 22 a.

𐎢𐎠 𐎢𐎠 𐎢𐎠 𐎢𐎠 𐎢𐎠 𐎢𐎠.—13 II. 23 a.

Manzamanu—ana manzamani—ana manzamani uzzi;

Samples;—for samples;—for samples he put up.

In all these cases *manzaman* is rendered by *daba* in the Acad column. I have only found this word elsewhere upon an unpublished inscription in the British Museum, which I have called 8 Michaux. It occurs fifteen times, always in connection with a proper name. The first of these follows as a specimen of all:—

𐎠𐎢𐎡𐎢 𐎢𐎠 𐎢𐎠 𐎢𐎠 𐎢𐎠 𐎢𐎠 𐎢𐎠 𐎢𐎠 𐎢𐎠 𐎢𐎠 𐎢𐎠 𐎢𐎠 𐎢𐎠 𐎢𐎠 𐎢𐎠  
𐎢𐎠 𐎢𐎠 𐎢𐎠 𐎢𐎠 𐎢𐎠 𐎢𐎠 𐎢𐎠 𐎢𐎠 𐎢𐎠 𐎢𐎠 𐎢𐎠 𐎢𐎠 𐎢𐎠 𐎢𐎠 𐎢𐎠, ina daba sa  
Bit-ulâr-sa-dimu tur Bazi-nis-sakrubar-sa-mati.

I propose to render this "By testimony of— son of—." As this inscription, like those on the other Michaux stones, is a deed of sale or barter of land, and these fifteen names follow immediately the sale itself and precede the usual maledictions, there cannot be much doubt that they are the names of witnesses to the sale, or of guarantors of some kind.

I learn that *daba* is equivalent to *manzaman* from No. 222 of Mr. Talbot's Glossary. This gentleman reminds me that I have already recorded the value of *daba* under *Kawar*, in p. 540, and surmised its connection with *δύπα*, a "tablet," or "document," which I had quite forgotten. See the following extract:—

𐎠𐎢𐎡𐎢 𐎢𐎠 𐎢𐎠 𐎢𐎠 𐎢𐎠 𐎢𐎠 𐎢𐎠 𐎢𐎠.—13 II. 21 a.

I do not know the value of 𐎠𐎢𐎡𐎢, but as it occurs before plural words in several lines of the same tablet, it may perhaps denote a plural.

MNZ << 𐤎 𐤍𐤏𐤍𐤏 𐤏 𐤍𐤏𐤍𐤏, manzar-pani; *Nobles*.

This compound word may be understood to mean "model" or "pattern chiefs;" *nir rabute*, one of its equivalents in the following extract, signifies "great men:"

𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏. 𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤏𐤍𐤏. << 𐤎 𐤍𐤏𐤍𐤏 𐤏 𐤍𐤏𐤍𐤏.  
51 IL 47 b. I have adopted "nobles" as a convenient rendering. I do not understand 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 in the second column, nor the 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 of 39 IL 48 d, which follows here:—

𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏. << 𐤎 𐤍𐤏𐤍𐤏 𐤏 𐤍𐤏𐤍𐤏.—39 IL 48 d.

𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 << 𐤎 𐤍𐤏𐤍𐤏 𐤏 𐤍𐤏𐤍𐤏  
(𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏) 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏  
𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 (v. 𐤍𐤏𐤍𐤏)  
𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 (𐤍𐤏𐤍𐤏) 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏  
(𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏) 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏  
šihirti ummāni mala-basū muttabbilut(u) hekale's (v. -li) usepa-mma sallatis  
amun; *the great men, the nobles, (the sons, the daughters,) all the soldiers*  
*as many as there were, the guards of (his) palace, I brought out and as*  
*booty I accounted.*—Seu. T. i. 30.

The same passage is found in Sen. Gr. 10, with some variations which are marked in the text as usual; see p. 815.

MNH 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏, 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏, 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏, munihū,  
munihū, mauihā; *Rest.* Heb. מוניהו.

𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 < 𐤍𐤏𐤍𐤏 < 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏.  
ina epis gapla u tahaza ul amura munihū; *in making battle and war I saw no*  
*rest.*—Botta 145, l = 13. Var. 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏, munihū, in 121, 12.

𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏  
𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏, munihā ina gapli sanina ina tahazi la isū;  
*rest in battle, a rival in war I had not.*—Tig. iv. 47.

𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 < 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏  
𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 (v. 𐤍𐤏𐤍𐤏) 𐤍𐤏𐤍𐤏 (𐤍𐤏𐤍𐤏) 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏  
𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏 𐤍𐤏𐤍𐤏, sar sa ulta yom biluti-su malku  
gabrá-su (v. gabri) la libu ma munihā sanina la isū; *king who, from the*  
*day of his power, a monarch his equal was not, and cessation (or) rival he*  
*had not.*—33 BM 4.











MNN    𐎶 𐎶𐎵𐎶𐎵 𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶  
 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶  
 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶  
 as izbatu uiri sarut-ya as kirib Numma-ki askunu's aua sarutu . . . . ;  
*Ummanigas a fugitive, who had received the yoke of my majesty, whom in  
 Elam I had placed [him] in the kingship . . . .—Assur b.p. iv. 36.*

𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, munnabtu.—39 II. 49 d.

𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶.—48 II. 21 d.

𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, munnadan; *Fugitives.* Heb. 𐤍𐤍𐤁 or 𐤍𐤍𐤁.

𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶  
 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶  
 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, munnadan-sunu as aua napešti uzû asar ibiendu(?)  
 unqabu ina iz-ku; *their fugitives, who for their lives went away (to) a place  
 desert, they killed with arrows.*—Sén. T. vi. 23.

Doubtful, though it suits the context; see p. 479, where I have quoted the sentence, and made a note adverting to some difficulties; see also Talbot's Glossary, No. 346.

𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶. 𐎶𐎶𐎶 𐎶𐎶𐎶.—39 II. 7 c.

𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, Masuas.—Obel. 168. See *Mannai*, p. 834.

MNŠ 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, Menase. *Manasseh, king of Judah*, 2 Kings xxi. 1.

𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, Menase  
 sar er Yahudi; *Manasseh king of the city of Judah.*—2 Esr. v. 13.

This line was first printed from a mutilated fragment of Esarhaddon's annals, in B.I. Vol. I, Sh. 48, l. 2.

MNR 𐎶𐎶𐎶 𐎶𐎶𐎶, munir; *Expeller.* Heb. 𐤍𐤍𐤓.

𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶  
 sar kiprat arbati (v. -ta) munir aibi-su; *king of the four regions, expeller of  
 his enemies.*—Sard. i. 35. Sard. iii. 131.



MNT 𐎠𐎵 𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶, 𐎠𐎵 𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶, 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶,  
𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶, muntahzi, muntahhizi; *Fighting Men*. From  
maḥar, taḥar, &c.

𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶𐎶;  
𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, 1070 (1000 + 60 + 10) muntahhizi-su ina izkuti usumqit;  
one thousand and seventy of his fighting men with weapons I quelled.—  
Sh. Ph. iii. 30.

𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶𐎶;  
𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶, 800 ṣabi muntahzi-sunn ina izkuti usumqit; eight  
hundred soldiers, their fighting men, with weapons I quelled.—Sard. iii. 55.

𐎠𐎵 𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶, in Sh. Ph. iv. 28, and New Div. ii. 50.

𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶;  
𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, 7350 nisi muntahzi-su ana sallati amnu-su;  
seven thousand three hundred and fifty of his fighting men, to the plunder I  
reckoned.—Botta 145, 16 = 28.

MŠ 𐎶𐎶. 𐎶𐎶 𐎶𐎶𐎶. 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶. Meṣu, Meṣai.—1 Pal. 7; Sh. Ph. ii. 42.

Name of a mountainous country, east of the Tigris; we have 𐎶𐎶𐎶 𐎶𐎶𐎶  
in Sard. ii. 82. It appears to be included among the Nairi.

𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶. 𐎶𐎶𐎶 𐎶𐎶𐎶𐎶.—25 II. 2a.

𐎶𐎶𐎶 𐎶𐎶𐎶𐎶. 𐎶𐎶 𐎶𐎶𐎶.—25 II. 5a.

𐎶𐎶 𐎶𐎶𐎶, amṣi; *Buffaloes, Elephants, Wild-boues*.

The first is Sir H. Rawlinson's rendering; Dr. Hincke translated "elephants,"  
Dr. Oppert "sauglers." Mr. Talbot more prudently wrote *amṣ*, but recently  
"buffaloes" with a mark of doubt. The word appears to be Accadian; I do not  
know the rules of Accad composition, but it is curious that the first syllable *am* is  
generally read "ox" or "bull," and *ṣ* is rendered by *horn*, "horn," in Syl. 176.  
We might thus have a "horned bull" for *amṣi*; this may point to a "rhinoceros,"  
but I do not know if this animal is or has been found in Assyria.

𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶;  
ka amṣi ana la mani amḥar-sunuti; horns of buffaloes not to be counted I  
took from them.—Obel. 155.





MSR

𐎧𐎠𐎢𐎡𐎹 𐎶𐎵 𐎥𐎺 𐎤𐎬𐎢𐎽𐎰𐎭𐎪𐎠𐎣𐎲𐎦𐎴𐎩𐎠𐎥𐎺𐎱𐎫𐎼𐎿  
𐎶𐎵 𐎥𐎺𐎱𐎫𐎼𐎿 𐎶𐎵 𐎥𐎺𐎱𐎫𐎼𐎿 𐎥𐎺𐎱𐎫𐎼𐎿 𐎥𐎺𐎱𐎫𐎼𐎿 𐎥𐎺𐎱𐎫𐎼𐎿  
𐎥𐎺𐎱𐎫𐎼𐎿 𐎥𐎺𐎱𐎫𐎼𐎿 𐎥𐎺𐎱𐎫𐎼𐎿 𐎥𐎺𐎱𐎫𐎼𐎿 𐎥𐎺𐎱𐎫𐎼𐎿 𐎥𐎺𐎱𐎫𐎼𐎿  
𐎥𐎺𐎱𐎫𐎼𐎿 𐎥𐎺𐎱𐎫𐎼𐎿 𐎥𐎺𐎱𐎫𐎼𐎿 𐎥𐎺𐎱𐎫𐎼𐎿 𐎥𐎺𐎱𐎫𐎼𐎿 𐎥𐎺𐎱𐎫𐎼𐎿  
𐎥𐎺𐎱𐎫𐎼𐎿 𐎥𐎺𐎱𐎫𐎼𐎿 𐎥𐎺𐎱𐎫𐎼𐎿 𐎥𐎺𐎱𐎫𐎼𐎿 𐎥𐎺𐎱𐎫𐎼𐎿 𐎥𐎺𐎱𐎫𐎼𐎿

hokal sdtu sltu usse-sa ndi naburri-sa arzip usaklil mupare sijir sumo-ya  
ina garbi-sa askum; that palace from its foundation to its lantern I built,  
I finished; the lines of writing of my name in midst of it I placed.—  
Sen.T.vi.61. See also Sen.Gr.54.

I 347 III 2311 IV 2-1 2-2 2-3 2-4 2-5 2-6 2-7 2-8 2-9 2-10 2-11 2-12 2-13 2-14 2-15 2-16 2-17 2-18 2-19 2-20 2-21 2-22 2-23 2-24 2-25 2-26 2-27 2-28 2-29 2-30 2-31 2-32 2-33 2-34 2-35 2-36 2-37 2-38 2-39 2-40 2-41 2-42 2-43 2-44 2-45 2-46 2-47 2-48 2-49 2-50 2-51 2-52 2-53 2-54 2-55 2-56 2-57 2-58 2-59 2-60 2-61 2-62 2-63 2-64 2-65 2-66 2-67 2-68 2-69 2-70 2-71 2-72 2-73 2-74 2-75 2-76 2-77 2-78 2-79 2-80 2-81 2-82 2-83 2-84 2-85 2-86 2-87 2-88 2-89 2-90 2-91 2-92 2-93 2-94 2-95 2-96 2-97 2-98 2-99 2-100 2-101 2-102 2-103 2-104 2-105 2-106 2-107 2-108 2-109 2-110 2-111 2-112 2-113 2-114 2-115 2-116 2-117 2-118 2-119 2-120 2-121 2-122 2-123 2-124 2-125 2-126 2-127 2-128 2-129 2-130 2-131 2-132 2-133 2-134 2-135 2-136 2-137 2-138 2-139 2-140 2-141 2-142 2-143 2-144 2-145 2-146 2-147 2-148 2-149 2-150 2-151 2-152 2-153 2-154 2-155 2-156 2-157 2-158 2-159 2-160 2-161 2-162 2-163 2-164 2-165 2-166 2-167 2-168 2-169 2-170 2-171 2-172 2-173 2-174 2-175 2-176 2-177 2-178 2-179 2-180 2-181 2-182 2-183 2-184 2-185 2-186 2-187 2-188 2-189 2-190 2-191 2-192 2-193 2-194 2-195 2-196 2-197 2-198 2-199 2-200 2-201 2-202 2-203 2-204 2-205 2-206 2-207 2-208 2-209 2-210 2-211 2-212 2-213 2-214 2-215 2-216 2-217 2-218 2-219 2-220 2-221 2-222 2-223 2-224 2-225 2-226 2-227 2-228 2-229 2-230 2-231 2-232 2-233 2-234 2-235 2-236 2-237 2-238 2-239 2-240 2-241 2-242 2-243 2-244 2-245 2-246 2-247 2-248 2-249 2-250 2-251 2-252 2-253 2-254 2-255 2-256 2-257 2-258 2-259 2-260 2-261 2-262 2-263 2-264 2-265 2-266 2-267 2-268 2-269 2-270 2-271 2-272 2-273 2-274 2-275 2-276 2-277 2-278 2-279 2-280 2-281 2-282 2-283 2-284 2-285 2-286 2-287 2-288 2-289 2-290 2-291 2-292 2-293 2-294 2-295 2-296 2-297 2-298 2-299 2-300 2-301 2-302 2-303 2-304 2-305 2-306 2-307 2-308 2-309 2-310 2-311 2-312 2-313 2-314 2-315 2-316 2-317 2-318 2-319 2-320 2-321 2-322 2-323 2-324 2-325 2-326 2-327 2-328 2-329 2-330 2-331 2-332 2-333 2-334 2-335 2-336 2-337 2-338 2-339 2-340 2-341 2-342 2-343 2-344 2-345 2-346 2-347 2-348 2-349 2-350 2-351 2-352 2-353 2-354 2-355 2-356 2-357 2-358 2-359 2-360 2-361 2-362 2-363 2-364 2-365 2-366 2-367 2-368 2-369 2-370 2-371 2-372 2-373 2-374 2-375 2-376 2-377 2-378 2-379 2-380 2-381 2-382 2-383 2-384 2-385 2-386 2-387 2-388 2-389 2-390 2-391 2-392 2-393 2-394 2-395 2-396 2-397 2-398 2-399 2-400 2-401 2-402 2-403 2-404 2-405 2-406 2-407 2-408 2-409 2-410 2-411 2-412 2-413 2-414 2-415 2-416 2-417 2-418 2-419 2-420 2-421 2-422 2-423 2-424 2-425 2-426 2-427 2-428 2-429 2-430 2-431 2-432 2-433 2-434 2-435 2-436 2-437 2-438 2-439 2-440 2-441 2-442 2-443 2-444 2-445 2-446 2-447 2-448 2-449 2-450 2-451 2-452 2-453 2-454 2-455 2-456 2-457 2-458 2-459 2-460 2-461 2-462 2-463 2-464 2-465 2-466 2-467 2-468 2-469 2-470 2-471 2-472 2-473 2-474 2-475 2-476 2-477 2-478 2-479 2-480 2-481 2-482 2-483 2-484 2-485 2-486 2-487 2-488 2-489 2-490 2-491 2-492 2-493 2-494 2-495 2-496 2-497 2-498 2-499 2-500 2-501 2-502 2-503 2-504 2-505 2-506 2-507 2-508 2-509 2-510 2-511 2-512 2-513 2-514 2-515 2-516 2-517 2-518 2-519 2-520 2-521 2-522 2-523 2-524 2-525 2-526 2-527 2-528 2-529 2-530 2-531 2-532 2-533 2-534 2-535 2-536 2-537 2-538 2-539 2-540 2-541 2-542 2-543 2-544 2-545 2-546 2-547 2-548 2-549 2-550 2-551 2-552 2-553 2-554 2-555 2-556 2-557 2-558 2-559 2-560 2-561 2-562 2-563 2-564 2-565 2-566 2-567 2-568 2-569 2-570 2-571 2-572 2-573 2-574 2-575 2-576 2-577 2-578 2-579 2-580 2-581 2-582 2-583 2-584 2-585 2-586 2-587 2-588 2-589 2-590 2-591 2-592 2-593 2-594 2-595 2-596 2-597 2-598 2-599 2-600 2-601 2-602 2-603 2-604 2-605 2-606 2-607 2-608 2-609 2-610 2-611 2-612 2-613 2-614 2-615 2-616 2-617 2-618 2-619 2-620 2-621 2-622 2-623 2-624 2-625 2-626 2-627 2-628 2-629 2-630 2-631 2-632 2-633 2-634 2-635 2-636 2-637 2-638 2-639 2-640 2-641 2-642 2-643 2-644 2-645 2-646 2-647 2-648 2-649 2-650 2-651 2-652 2-653 2-654 2-655 2-656 2-657 2-658 2-659 2-660 2-661 2-662 2-663 2-664 2-665 2-666 2-667 2-668 2-669 2-670 2-671 2-672 2-673 2-674 2-675 2-676 2-677 2-678 2-679 2-680 2-681 2-682 2-683 2-684 2-685 2-686 2-687 2-688 2-689 2-690 2-691 2-692 2-693 2-694 2-695 2-696 2-697 2-698

See more in pp. 770, 771.

𐎲 𐎧𐏁- 𐎠𐎹𐎶𐎵 𐎡𐎴 𐎢𐎺𐎠 -𐎲 𐎦𐎥 𐎡𐎴 𐎡𐎴 𐎦𐎵  
𐎶𐎵𐎵 𐎲 -𐎶𐎵𐎵 𐎶𐎵𐎵 -𐎶𐎵𐎵 𐎶𐎵 -𐎶𐎵 𐎦𐎵 𐎠𐎹 𐎠𐎹 𐎠𐎹𐎶𐎵.....  
-𐎲 𐎶𐎵 -𐎶𐎵 𐎠𐎹 ..... -𐎵𐎵 𐎶𐎵 - 𐎢𐎴 𐎤𐎵𐎶 𐎠𐎹 𐎠𐎹 𐎶𐎵  
𐎶𐎵 𐎶𐎵𐎵 𐎠𐎹 𐎶𐎵𐎵, sa pi muqare-ya anne epasu tametn sitri-a la  
ustenu . . . . . ili rabute . . . . . bilut-qn ina naphar mati l'usarbá; *As unto*  
*the face [inscription] of these my tablets shall publish, (and) the tenour of my*  
*writing shall not alter . . . . . way the great Gods . . . . his power in many*  
*lands increase.—Monol. 45.*

The sibilant **ſſ** after **ſ** in the above extract shows that a dental is omitted, and that **ſſ** must be read *dent*.

[illegible]

The object of the curse is half obliterated on the stone, but , "family," is a probable restoration. Between the first and the last line of this extract there







MPK 𐎢𐎠𐎢 𐎧𐎠𐎢 𐎢𐎠𐎢, 𐎢𐎠𐎢 𐎧𐎠𐎢 𐎢𐎠𐎢, impuki, umpiki.

(𐎢𐎠𐎢 𐎢𐎠𐎢) 𐎢𐎠𐎢 𐎧𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢  
𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢, (nā) umpiki la tasaddiri  
impuki la tagabbi; \* \* umpiki thou shalt not write, impuki thou shalt not say.

This curious lesson of spelling and pronunciation is part of a short note from an unpublished slab in the Br. Museum, written by a princess, 𐎢𐎠𐎢 𐎢𐎠𐎢, to the queen 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢. I do not know the meaning of *ata*; the verb in question may perhaps signify "go out;" the Chaldees 𐎢𐎠𐎢. See p. 60.

MZ 𐎢𐎠𐎢 𐎢𐎠𐎢, megi; *Weight, Power*. Heb. 𐤌𐤒.

𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢  
𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢  
ina megi n danani muntahāi-a kima anze iṣṣuri [ḥn] eli-anna iseh er aksud;  
with the weight and force of my warriors, like a flight of birds upon them  
rushing, the city I captured.—Sard. ii. 106.

Better version than that given in p. 256.

𐎢𐎠𐎢 𐎢𐎠𐎢. 𐎢𐎠𐎢. 𐎢𐎠𐎢. 𐎢𐎠𐎢.—Syl 301.

𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢, 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢, maṣū, maṣi, maṣē; *Source*,  
*Issue*. Heb. 𐤌𐤒.

𐎢𐎠𐎢 𐎢𐎠𐎢 (𐎢𐎠𐎢 𐎢𐎠𐎢) 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢  
(𐎢𐎠𐎢) 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 (𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢) 𐎢𐎠𐎢 𐎢𐎠𐎢  
𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢, adi (v. ana) ris nahr eni sa nahr (Halḥal) asar  
maṣū (v. maṣan) sa mie [ai] saknu alik; to the head-water, the sources of  
the river (Tigris), the place (where) the sources of the waters are situated, I  
went.—Obel. 69.

The variants and the name of the Tigris are from the copy on the Bull, 16BM21. 𐎢

𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢  
𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢, sa nahr  
Tebilti malak-sa ustena abbanu ma uszir maṣu-sa; of the river Tebilti its  
flowing I restored, I explored and enclosed its source.—Sen. Gr. 49.

𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢  
𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢 𐎢𐎠𐎢, alta yom rekuti  
inamū ma la asuturu maṣu mie-sa; from days remote they had been left, and  
had not been maintained [kept right] the issues of its waters.—Birs i. 32.

MZ      𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵  
 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵  
*the openings of the gate of its armoury he shall not break, its gate he shall not expand.*—Monol. 33.

Uncertain, like many passages of this inscription. See p. 359.

MZR 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵  
 See p. 769 for the several ways of writing this name.

MZT 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵  
*sibzuti; Turbulent, Hostile.*

𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵  
*malki sibzuti eduru tabazi; hostile kings shrunk from war with me.*—Sen. T. i. 16.

I think we have the possessive pronoun inherent in *tabazi*; see *Sinti* in p. 112, and a note in p. 165.

This is more frequently written 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵; a variant 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵, an error of the scribe, occurs in *Sard. i. 22*, and I think, but am not sure, I see 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 (𐎠𐎢𐎵) in a passage of *New Div. ii. 66*, which I do not understand.

MR 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵  
 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵  
*mar, marra.—Syl. 541.*  
*marra, sakauu.—Syl. 278.*

𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵  
 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵

This is the beginning of what seems to have been a trilingual list of some two dozen words, of which the first column is broken away; as nineteen lines are identical in the Assyrian column, I transcribe the Acadian words only. All are unintelligible to me:—

𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵  
 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵  
 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵  
 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵  
 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵

𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵  
 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵

𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵

𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵

𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵

Four broken lines follow, apparently all alike.

MR **EWE**, mir; a *Crown*.

**EWE** var. **Y- EY** in Esar iv. 42.

See under *imir* in p. 555. A specimen of the slab K. 162, quoted in that page, is inserted in p. 734. See also K. 18, and Talbot's Glossary, No. 156.

**Y EY U-**, malik; *King*.—See p. 794.

**Y <= U-**, milik; a *Course, Pursuit*. Heb. מִלִּיק. See **<= EY**, p. 852.

**Y EY UY, EY Y UY**, maru; a *Son or Daughter*.

The following syllabary-extract proves the value:—

**Y EY < . EY . EY UY**.—New Syl. 120.

The word appears to have been obsolete in the historical period. I have not seen it any where but in the vocabularies, and in the copy of some ancient laws of the empire, printed in Sheet 10 of the 2nd volume of Rawlinson's Inscriptions; those were very incomplete, but Mr. G. Smith of the British Museum has recently found more perfect copies, which he has obligingly communicated to me. A confusion of the grammatical gender occurs in these documents as in the earliest books of the Bible, and a case of this is seen below in the fourth example, where we have *maru-su iktabi* instead of *ana mari-su taktabi*. The distinction of gender in the personal pronoun "thou" is, however, observed; "thou art not my father," and "thou art not my mother," are expressed by **<= Y U U EY EY**, l. 24, **<= EY EY <= EY Y-**, l. 96, *ul ab-i attu, ul ana-i atti*. See also p. 278.

The word **EY EY**, *take*, precedes most of these enactments; it may probably be equivalent to the conjunction "if."

**EY UY Y Y- Y U U EY . . . . Y- EY EY UY UY**, maru ana  
abi-su . . . . iktabi; (*if*) a son to his father . . . . shall say.—10 II. 23 b.

**EY UY Y Y- EY <= EY . . . . Y- EY EY UY UY**,  
maru ana ummi-su . . . . iktabi; (*if*) a son to his mother . . . . shall say.—  
10 II. 29 b.

**Y X- Y EY Y- Y EY . . . . Y- EY EY UY UY**, abu ana mari-su  
. . . . iktabi; (*if*) a father to his son . . . . shall say.—10 II. 35 b.

**EY X- Y EY Y- Y EY . . . . Y- EY EY UY UY**, ummu ana  
mari-su . . . . iktabi; (*if*) a mother to her son . . . . shall say.—10 II. 41 b.

Mr. Talbot has given a fair account of the above passages in No. 96 of his Glossary, notwithstanding their incomplete state.

## MR

The following are apparently Semitic equivalents of *māru*, "a son." Several of these have Hebrew roots, which may perhaps, without reaching too closely on the fanciful, connect themselves with the notions of "son" and "child," such as *לד*, *לדע*, *ברא*, *בנה*, *דם*, *בנה*, implying "family," "seed," "generate," "likeness," "blood," "pupil of the eye," &c. I do not recollect seeing any of them in use. See p. 658:—

—E[] E[],	Eda .	E[] II E[]—36 II. 47 b.
—II E[] E[] E[],	zeru .	II " 48 b.
—II E[] E[] E[],	niru .	III " 49 b.
E[]—E[] E[] E[],	bānu .	IV " 50 b.
E[]—E[] E[] E[] E[],	pitāqu .	V " 51 b.
—E[] E[] E[] E[],	lidanu .	VI " 52 b.
E[]—II E[] E[] E[],	imlā ru .	VII " 53 b.
E[] E[]—,	babu .	VIII " 54 b.
—E[] E[] E[] E[],	lida .	IX " 55 b.
I—E[] E[] E[],	miru .	X " 56 b.
E[] E[]—,	damu .	XI " 57 b.

There were probably more of these; the slab is broken off.

The following extracts contain some grammatical modifications of *māru*, combined with possessive preposits and a preposition, all accompanied by Accadian translations:—

—I[] E[] E[] .	E[] E[] E[] [—E[] E[]] .	— 9 II. 58 b.
—I[] E[] E[] II E[] .	E[] E[] E[] E[]—I[] E[] .	" 59 b.
—I[] E[] E[] II E[] E[] .	II —I[] E[] E[]—I[] E[] .	" 60 b.

The Accad column shows that the first Assyrian word ought to have been *marutu*, "a child;" the second is a regular form of *marut-m*, "his child;" the third was *marut-su*, "to his child." Subsequent lines contain the Accad E[] E[], "a male child," with the Assyrian *aplu* "son," *aplu* "his son," and *aplu* "to his son;" the propriety of writing *marutu* for *marutu* in the first line is therefore obvious. I do not know the meaning of —I[] E[].

E[] E[] (E[] I—E[] E[] E[]) E[] .	E[] E[] E[] E[]—32 II. 65 a.
E[] E[] (E[] E[] E[]) E[] .	E[] E[] E[] E[] " 66 a.
E[] E[] E[] E[] E[] E[] .	E[] E[] E[] E[] " 67 a.

In the first line I do not know the gloss *aplu*. The Accadian *su* and the Assyrian *maru* both denote "a male;" the remaining lines are not intelligible to me.

The following line is taken from a list of animals:—

—E[]—E[] E[] E[] .	E[] E[] E[] E[]—6 II. 37 b.
--------------------	-----------------------------

MR 𐤀𐤓 𐤓𐤓𐤕, 𐤀𐤓 𐤓𐤓𐤕 𐤀𐤓, 𐤀𐤓 𐤓𐤓 𐤓𐤓𐤕, mari, mare, mări; *Visible, Conspicuous.* From the verb AMR, "to see."

𐤀𐤓 𐤓𐤓𐤕 𐤓𐤓 𐤓𐤓 𐤓𐤓𐤕 . . . . 𐤀𐤓 𐤓𐤓𐤕 𐤓𐤓 𐤓𐤓  
𐤓𐤓𐤕 𐤓𐤓 𐤓𐤓 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤀𐤓 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕,  
sa nari-ya . . . . ina bit illi ili asar lá mari pisiris inakimu; *he who to my  
tablets . . . . in the exalted house of the god, a place not visible for interpre-*  
*tation, shall allot.*—Tig. viii. 68.

𐤀𐤓 𐤓𐤓𐤕 𐤀𐤓 . . . . 𐤓𐤓 𐤓𐤓 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕  
𐤓𐤓𐤕 𐤀𐤓 𐤓𐤓 𐤓𐤓𐤕, sa ki . . . . ina pan mušari-ya manma ki  
la mări; *he who . . . . before my writings a place not visible.*—Monol. 65.

This passage seems to be unfinished; the next line treats of the removal of fragments. I find many passages of this inscription unintelligible, though the general meaning is plain enough.

𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕 . . . .  
𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕 . . . . 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕  
𐤀𐤓 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕, im matima ina arki yommi . . . . nara anná . . . .  
asar lá mari isakkann; *if any one in after days . . . . this tablet . . . .*  
*(in) a place not visible shall put.*—1 Mich. iii. 7.

𐤀𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕  
(𐤓𐤓𐤕) 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕  
𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕 . . . . 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕  
tallakti papāša va mulak(a) bitī agu(r)is mare . . . . namrie ubannā; *the  
corridors, the shrines, and the vestibule(s) of the house in brick conspicuous  
. . . . beautifully I built.*—E.I.H. iii. 56.

A word or two not quite sure; the variants are from Kerr Porter's cylinder.

𐤓𐤓 𐤓𐤓𐤕 𐤓𐤓, mará; *Fat.* Chāl. 𐤓𐤓𐤕.

𐤀𐤓 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕  
. . . . 𐤓𐤓𐤕 𐤓𐤓𐤕, sa yom istin alpu maše mará alpu sul . . . . annū;  
*daily one or large, fat, (and) a bullock . . . I allotted.*—Neb. Gr. i. 16; ii. 16.

See the note on this passage in p. 766. In a passage of similar meaning and construction in col. iii. 9, mará is replaced by 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕, *pakūsi*.

MR <𐎠𐎡𐎢𐎣, miri, obl. *Sight, Perception.*

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 <𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 (v. 𐎠𐎡𐎢𐎣), inn miri  
ini-ya [si-yn] palki; *by the sight of my wide open eyes.*—Botta 167, 18 = Sarg. 37.

See pp. 74, 99. The complete passages are printed in pp. 414, 415: in the first  
line in p. 414 read 𐎠𐎡𐎢𐎣 for 𐎠𐎡𐎢𐎣, the transliteration is correct.

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, 𐎠𐎡𐎢𐎣, sipru, sipri; *Beauty, Embellishment.* Heb. 𐤒𐤔𐤕.

See also under 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 in a subsequent page.

<𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣  
𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣  
<𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 <𐎠𐎡𐎢𐎣, kilallan inn addi-ann abduk ma ana sipri  
hekali-ya ualdida kirib Nineveh-ki; *wholly in the mountains I fashioned  
them, and for the embellishment of my palace I had (them) carried into  
Nineveh.*—Sen. B. iv. 17 = 40 BM 9.

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣  
𐎠𐎡𐎢𐎣 <𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, yāti  
Sin-ahī-irba asariddan malki mude sipri kalama; *I, Sennacherib, the chief of  
kings, much skilled in decoration of all kinds.*—Sen. B. iv. 20 = 41 BM 21.

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 (v. 𐎠𐎡𐎢𐎣) <𐎠𐎡𐎢𐎣 (v. 𐎠𐎡𐎢𐎣) 𐎠𐎡𐎢𐎣  
𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, gimir paḫi-ann  
(v. paḫi-ann) annu sipri hekali-ya autosuri; *all parts of it (v. them) for the  
decoration of my palace were applied.*—39 BM 33 = Sen. B. iv. 9.

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣  
𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣  
(𐎠𐎡𐎢𐎣) 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣  
Shamei-yaw sar dannu . . . . . ma ana sipri Bit-harris mati atra bit-kari  
mati-ann (nu)kin libba-ann ma baad usna-ann; *Shamas Phul, king mighty . . . . .  
who to the embellishment of Bit-harris of the east land (and) of the palaces  
of his country his heart is fixed and his ears are [ready].*—Sh. Ph. i. 32.

I have doubtfully hazarded a restoration here. See p. 287 for the last clause,  
and cf. Mrs. L. 5, in the same page.

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 . 𐎠𐎡𐎢𐎣 . 𐎠𐎡𐎢𐎣.—Syl. 270.

MR 𐎠𐎵𐎶 . 𐎠𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, Mûru.—Obel. 130.

A city belonging to Aramu son of Aganu, which was appropriated by Shalmaneser as a strong town for himself.

𐎶 𐎠𐎶 𐎠𐎶𐎶 𐎶𐎶, 𐎠𐎶 𐎶𐎶𐎶 𐎶𐎶, muri, murani; Young (of animals).

See under MRN, in p. 838.

MRA 𐎠𐎶𐎶 𐎠𐎶𐎶 𐎶𐎶, imria; Family.

𐎠𐎶𐎶 𐎠𐎶𐎶 𐎶𐎶. 𐎶𐎶𐎶 (𐎠𐎶𐎶).—7 II. 48 b.

See *kinsu*, "family," in p. 188.

𐎠𐎶𐎶 𐎶𐎶 𐎠𐎶𐎶 𐎶𐎶 𐎠𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎠𐎶𐎶 𐎶𐎶𐎶 𐎠𐎶𐎶  
𐎶𐎶 𐎠𐎶𐎶 𐎠𐎶𐎶 𐎠𐎶𐎶 𐎠𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎠𐎶𐎶 𐎠𐎶𐎶  
..... 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎠𐎶𐎶 𐎶𐎶𐎶  
𐎶𐎶 𐎶𐎶𐎶, im matima ina arki yommi ina aḫi turi imria nisuti u ḡalati  
..... an illamma ana tapal eqil [nlib] suatâ; if any (there be) in after days,  
of brothers, children of the family, male and female ..... who shall bring  
to damage this land .... —1 Mich. ii. 2.

𐎶 𐎠𐎶𐎶 𐎶𐎶 𐎶𐎶, im arba; the Four Winds [a storm of wind].

𐎠𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 (v. 𐎶𐎶) 𐎶𐎶 𐎠𐎶𐎶 𐎶𐎶𐎶 𐎠𐎶𐎶  
𐎶𐎶𐎶 (v. 𐎶𐎶𐎶) 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎠𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎠𐎶𐎶𐎶 𐎶𐎶𐎶  
𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, im-arba usatba-mma epiri [isi] kirbi-su  
ḡḡuḡ ma innamma uḡurâti; a storm of wind he sent forth, and the dust within  
it he removed, and were seen the basements.—Senk. Cyl. i. 20. See p. 720.

MRB 𐎶𐎶𐎶 𐎶𐎶, markas; Property, Possession. Heb. מַכָּסָּ.

𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 (𐎶𐎶𐎶 𐎶𐎶𐎶) 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎠𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶  
𐎶𐎶𐎶 (𐎠𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶) 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶  
𐎶𐎶 (𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶), erub kirib parunakti markas sarriti—sa Sin-aḫi-irba  
abu abi alidi-ya; I entered within the gardens, (I) the royal property of  
Sennacherib, the father of the father who begat me.—Assur b. p. i. 25.

The text is given as restored by Mr. G. Smith, in pp. 1-6 of his translation of the Annals of Assurbanipal.

𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎠𐎶𐎶𐎶. 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶.—23 II. 39 b.

This might be read *markas dalati*, and perhaps translated "the ascent of a door," equivalent to מַבֵּל, "stair," or "ladder," Heb. מַבֵּל; but so many various meanings have been assigned to the root מַבֵּל, and 𐎶𐎶𐎶𐎶 may be so variously read, that I can only suggest "ascent" as possible.



MRB 𐎠𐎢𐎡𐎢, marab; *Greatly*.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, kišalla-sa marab urabbi; *its mound greatly I enlarged*.—Emar vi. 17.

This form is hardly adverbial, but the word is so immediately connected with *urabbi* and *urabbi*, in Emar vi. 17, Sen. T. vi. 17, and Neb. Yem. 67, the only cases I have registered, that I set down "greatly" as a very probable value. See p. 628.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, 𐎠𐎢𐎡𐎢, murib; *Divider, Partitioner*. Arab. ورف, partitus est terram.—Goliuz.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, murib Bit-humria rapei; *divider of Beth-Omri [Kingdom of Israel, p. 431] the extended*.—Sarg. 19.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 (v. 𐎠𐎢𐎡𐎢) 𐎠𐎢𐎡𐎢 (v. 𐎠𐎢𐎡𐎢) 𐎠𐎢𐎡𐎢, murib Anunte.—Sard. i. 20; iii. 127. St. 13.

Epithet of Sardanapalus. Dr. Oppert translates "qui combat l'injustice," which is probable. See more in p. 41.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, murib . . . . ru bilat sado u tamāti; *divider of . . . . the tribute of mountains and seas*.—Tig. jun. 85.

Appears to be an epithet of the king; in the preceding line we have 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 followed by a break.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, murappisu, m. murappisat, f. *Extender*.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, Kue ikmūte murappisu bulunge-su; *restorer of the fortresses of the Kue the marshy, extender of its frontiers*.—Sarg. 24.

See pp. 100, 184, 483, where I have entirely mistaken the reading and translation of this passage.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 . . . . 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 (v. 𐎠𐎢𐎡𐎢) 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 (v. 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢), Assur . . . . iddina harut [i-pa] isarti murappisat mixri (v. mātī); *Assur . . . . hath given the sceptre of justice, the extender of frontiers (v. countries)*.—Neb. Yun. 5. 38 BM 5.

MRB עי . עי- א- עי עי- עי- , marbudai; *Coverings of Tapestry*.  
Heb. מרבדים.

Rendered "coverings of tapestry" in Prov. vii. 16.

עי עי א- עי עי- עי- עי- (עי) I . . . .  
עי (v. >) עי- עי- , šak šamat dir marbuda(i)-su . . . . asula; *coverings*  
*beautiful blue, (and) his tapestry . . . . I carried off.*—Sard. i. 89. See  
pp. 355 and 715.

¶ א- עי- עי- א- , א- עי- עי- עי- , mugalliti, -tu.

¶ עי עי עי- א- א- עי- עי- א- עי- א- עי- א- עי- א- עי- א- עי-  
א- עי- א- עי- א- עי- עי- עי- א- עי- א- עי- א- עי- א- עי-  
ai iai nakiri mugalliti ai arli libāa ina kirbi-sa; *may I not have rebels*  
*multiplied, may not impure [uncircumcised] persons come into it [my new built*  
*palace].*—E.I.H. x. 16.

¶ עי עי עי- א- א- עי- עי- א- עי- עי- עי-  
¶ עי עי א- עי- עי- , ai iai uakiri mugalliti ai arli; *'may not rebels*  
*be multiplied, nor impure persons.*—Neb. Bab. ii. 31.

It is curious to find *uakiri* mentioned as an impurity in a Babylonian monument, but the identity of *arli* or *arī* with the Semitic ארל, can hardly be doubted. The grammatical value of *ai* is considered, and I think explained, by Dr. Hincks in p. 7 of his *Arioch and Belshazzar*, and in pp. 44, 45 of his *Treatise on Polyphony*. See attempts at these extracts in p. 732; I had quite forgotten them when I wrote this page, and am surprised that, while getting so near, I should have missed what I now believe to be the true version.

¶ א- עי- עי- , murabis; *Greatly*.

עי א- עי א- עי- עי- עי- עי- . . . . א- עי- עי-  
עי עי- א- עי- עי- עי- I עי א- עי- עי- עי- עי- עי-  
(v. עי עי- עי-) א- א- עי- עי- עי- א- עי- , euuma  
Assur bil rabu-a . . . . murabis l'usarbū iz-ku-en la padā ana idi (v. idi)  
bilutī-a l'usarmeh; *when Assur (my) great lord . . . . had greatly augmented*  
*his unswailing forces, to the hands of my majesty he entrusted (them).*—  
Sard. i. 41.

MRG א- . עי- א- א- , Margah; *Margiana*.—Beh. 68; Det. Insc. No. 9.

עי- . עי- א- עי- עי- , Marguvai; a *Margiana*.—Beh. 69, 93.

Margiana was a province of the old Persian Empire, now a dependency of Bokhara; roughly it comprises the country lying between Mashed and Bokhara. See Strabo, lib. xi., and Wilson's *Ariana Antiqua*, pp. 148-9.

















MRN I 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 I  
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, Ummankaldas sar  
 Numma-ki mirnun-su iunabît ma iglata madu; *Ummankaldas the king of Elam*  
*(with) his adherents fled, and took to the mountain.*—Assur b. p. vi. 34.

𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, muri, murani; *Young of Animals.*

𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, muri paktute sa ami uzabbita suqallate-sunu iqznr; *the young*  
*alive of reems he captured, droves of them he impounded.*—Brok. Obel. i. 6.

𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 (v. 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵) 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 I 𐎶𐎵  
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
 (v. 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵) 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, 50 murani urmaḫi lu  
 asat ina Kalḫi va bekali mati-ya ina bit ezir (v. ezir) lu addi-suna murani-suna  
 ana mahdis usalidi; *fifty young of lions I brought into Calah and the palaces*  
*of my land, in enclosed houses I placed them, their young abundantly I caused*  
*breed.*—44 BM 17.

*Murani* is evidently allied to 'miran', but so far as I have seen, the former is  
 restricted to young animals, while the latter is used for retainers of rank, vassals,  
 pages, &c. See pp. 387, 811.

𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, murniski; *War-horses.*

From an historical tablet in the British Museum not yet published. We have  
 thus the true pronunciation of 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, which has hitherto  
 been read *Burniski*, the first character being a polyphone.

𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, Daprani; *Cypress.*—See in p. 355.

MRS 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, Maruḫu.—Tig. jun. 7.

One of many Babylonian tribes mentioned by Tiglath-pileser among his acquisitions.

𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 (𐎶𐎵) 𐎶𐎵𐎶𐎵, Margimani.—Sarg. 20. Botta 75, 4.

A tribe subdued by Sargon with others, some of which he carried away and  
 settled in Samaria.

MRZ 𐤌𐤓𐤗 𐤓-𐤓𐤗, 𐤌𐤓𐤗 𐤗𐤓𐤗, 𐤌𐤓𐤗 𐤓𐤓, 𐤌𐤓𐤗 𐤓-𐤓𐤗 𐤗-𐤓𐤗,  
𐤌𐤓𐤗 𐤓𐤓 𐤓𐤓 𐤗-𐤓𐤗, <EE𐤓𐤗, marṣa, n. marṣi, obl. marṣa, ac.  
marṣuti, pl. m. marṣāti, pl. f. *Difficult, Rugged.* Heb. 𐤓𐤓𐤗.

𐤓-𐤓𐤗 𐤗-𐤓𐤗. <EE𐤓𐤗. 𐤌𐤓𐤗 𐤓-𐤓𐤗, marṣu.—Syl. 151.

𐤌𐤓𐤗 <EE𐤓𐤗. 𐤓𐤓 𐤗-𐤓𐤗 𐤓𐤓, marṣ.—16 II. 13 b.

𐤓𐤓 𐤓𐤗 𐤗-𐤓𐤗 𐤗𐤓𐤗 (v. 𐤓𐤓) 𐤓𐤓 𐤓𐤗 (𐤓𐤓𐤓) 𐤌𐤓𐤗 𐤓-𐤓𐤗  
(v. <EE𐤓𐤗) 𐤓𐤓 𐤗𐤓𐤗 𐤗𐤓𐤗 (v. 𐤓𐤓 𐤗𐤓𐤗 and 𐤓𐤓 𐤓𐤓 𐤓𐤓)  
𐤓𐤗 (𐤓𐤓𐤓) <EE𐤓𐤗 𐤓𐤓𐤗 << 𐤗𐤓𐤗𐤓 (𐤓𐤗) 𐤓 𐤗 𐤗𐤓  
𐤓𐤓 𐤓𐤓, 𐤓𐤓i lqdar(r)n sad(u) marṣn zabtu (v. izbatu) sad(n) marṣu dannis  
arki-sunn la alik; *the warriors were discouraged; the difficult mountain they  
occupied; the mountain (was) difficult exceedingly; after them I did not go.*—  
Sard. i. 48. See *marṣi dannis* in ii. 105, p. 647.

𐤓 𐤓𐤓 𐤗𐤓𐤗 𐤗-𐤓𐤗 𐤓𐤓 𐤗𐤓𐤗 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓  
𐤓𐤓 𐤗𐤓𐤗 𐤓𐤓 𐤓𐤓 𐤓𐤓𐤗 𐤓𐤓 𐤓𐤓𐤗, Zab-yav ana suzab  
napeti-su [zi-su] ana sado marṣi eli; *Zab-yav for the saving of his life to the  
difficult mountain went up.*—Sard. ii. 30.

𐤓𐤓 𐤓𐤗 𐤓𐤓𐤗 𐤗 𐤗-𐤓𐤗 < 𐤓𐤓 𐤓𐤓𐤗 𐤗-𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓  
𐤗𐤓𐤗𐤓 𐤓𐤓 𐤗𐤓𐤗 𐤓𐤓 𐤓𐤓\* 𐤓𐤗 𐤓𐤓𐤗 (<𐤓-𐤓𐤗) 𐤌𐤓𐤗 𐤓𐤓  
𐤓𐤓 𐤗𐤓𐤗 <𐤓 𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓 𐤗𐤓𐤗 𐤗-𐤓𐤗 𐤗-𐤓𐤗, mati dannuti  
u alib namragi ʾala ina rukbi-ya (va) marṣa ina niri-ya in etetik; *countries  
difficult and ground rugged, the easy in my chariot, the difficult on my feet,  
I traversed.*—Tig. ii. 71. See Tig. ii. 7; iv. 66. \* Error in plate.

𐤓𐤓𐤗 𐤓𐤓 <𐤓𐤗 𐤓𐤓𐤗 𐤓-𐤓𐤗 𐤗𐤓 <𐤓-𐤓𐤗 𐤓𐤓 𐤗𐤓𐤗 𐤓𐤓  
𐤓𐤓𐤗 𐤓𐤓 𐤗𐤓𐤗 𐤓𐤓 𐤗𐤓𐤗 𐤓𐤓 𐤗𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓 𐤗𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗  
𐤓𐤓𐤗 𐤓𐤓 𐤓𐤓𐤗 𐤓𐤓 𐤓𐤓 𐤗 𐤗𐤓 𐤓𐤓 𐤗𐤓𐤗 𐤓𐤓𐤗  
𐤓𐤓𐤗𐤓 𐤗 𐤗-𐤓𐤗 𐤗-𐤓𐤗, tuddi marṣute va niriḇite ruṣuqato ʾa ina mahra  
sar yaumma libba-sunu la idu nsetiq; *difficult hills and broken wastes, which  
previously any kings(?) ever their interior had not known, I caused penetrate.*—  
Tig. iv. 53.

See p. 464, and correct the incomplete passage given there. The present translation is better, though a word or two may be still doubtful. For the word *yaumma*, see a note by Mr. Fox Talbot in the Jour. R.A.S. Vol. xviii, 1861.



MRR 𐎠𐎢𐎡𐎢 . 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, Marqasi.—Botta 149, 2 = 86.

A city of Gamgum, captured by Sargon; see Mutiallu, p. 752.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, meruqati.—Neb. Yun. 80.

This may be two words, read *sigaw qati*, "beautiful work of hands;" see 𐎠𐎢𐎡𐎢 in p. 848. In a note, p. 496, I have proposed two versions of the passage in which *meruqati* occurs, both somewhat doubtful.

MRR 𐎠𐎢𐎡𐎢 . 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, Mariru.—Sard. i. 111.

A city in the dependency of Dandamust, captured by Sardanapalus.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 . 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢,  
marratu, marrati; the Sea.

Any large piece of water is obviously intended.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, rimit iz-kuti-ya adi marrati iqḫup; the shooting of my  
arrows as far as to the sea except (them).—Obel. 84.

I suspect the loss of *son*, "them," at the end of this line. I do not remember meeting with the verb elsewhere, unaccompanied by its regimen.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
alik; to the sea which they call it "nahr marratu," I went.—15 BM 28.

*Iqḫu-ni* is unusual; but see *iqḫu-su-ni* in Obel. 40, and *apiḫu-sin-ni* in Sard. iii. 133.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
marrati sa Bit-Yakini adi Bikni sa mat shamai; from the sea of Bit-Yakin  
to Bikni of the land of the sun.—Tig. jun. 3.

I have never seen "the land of the sun" elsewhere, and I suspect the omission of "rising;" the rising sun is often used for the east. We have *Bit-Yakin sa tiand nahr marretti*, "Bit-Yakin which is near the sea," in Botta 145, 10=22.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
Gimirri of the further side of the sea.—No. 6, N.R. i. 17.

The Persian original of Gimirri is Saká; see *Gimirri*, p. 182. Spiegel, in p. 218 of his learned treatise *Die Altperische Inschriften*, Leipzig, 1852, translates the word "Scythian."

MRS 𐎠𐎢𐎽𐎢, *masaq*; *Skin*. Heb. מְכַסֵּה, "covering."

(𐎠𐎢𐎽𐎢) 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢  
𐎠𐎢𐎽𐎢 I (v. 𐎠𐎢𐎽𐎢 I) 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢, (ina) Nineveh-ki er biluti-ya  
*masaq-su nabuṣ; in Nineveh, the city of my power, his skin I destroyed(?)*.—  
Assur b. p. ix. 114.

The substitution of 𐎠𐎢𐎽𐎢 for 𐎠𐎢𐎽𐎢, and the equation of 𐎠𐎢𐎽𐎢 and 𐎠𐎢𐎽𐎢, *masaq*, in 16 II. 57 a, affords satisfactory evidence of the value and pronunciation of 𐎠𐎢𐎽𐎢.

𐎠𐎢𐎽𐎢 I 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢  
𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 I 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢, as Bakdatti  
*adu Mildiai masaq-su akuṣ; of Bakdat of Mount Mildis his skin I cut*  
*off*.—Botta 146, 13 = 49.

𐎠𐎢𐎽𐎢 I 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢, *masaq Asurlūh akuṣ;*  
*the skin of Asurlūh I cut off*.—Botta 146, 20 = 56.

In l. 55 the name is written phonetically I 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢, proving the value of 𐎠𐎢𐎽𐎢, *śā*.

𐎠𐎢𐎽𐎢, *mesak*; *Perseverance*. Heb. מְשַׁכֵּה.

𐎠𐎢𐎽𐎢 I 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 I 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 I 𐎠𐎢𐎽𐎢  
𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢, *ina melik tame-ya va mesak kabiti-ya; in the*  
*pursuit of my will and of my great perseverance*.—Sen. B. iv. 22 = 41 BM 25.

See p. 853, where I have incorrectly read and translated *mesaq* "resolution."

𐎠𐎢𐎽𐎢, *muris*; *Despoiler*. Heb. מְרִישׁ.

𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 I  
𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢, *muris sar Yahadu an asar-su ruḥuṣ; despoiler of the*  
*king of Judea, whose place is far away*.—33 BM 8.

𐎠𐎢𐎽𐎢, *merisi*; *Completion*. Heb. מְרִישׁ.

𐎠𐎢𐎽𐎢 I 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢  
𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢  
𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢 𐎠𐎢𐎽𐎢  
*eggil [kanik] ana nisi Sumeri va Akkadli lu ahri kisadi-an kilalin ana merisi*  
*lu ntir; a canal for the people of Sumir and Accad I dug; the land about*  
*it wholly to completion I restored*.—Ham. i. 24.

There is another version in p. 554, which may be preferred to the one given here; both are somewhat doubtful. See *Exod* in p. 619.







See p. 509, where I have printed all I know of these extracts from a list of articles given in payment for a piece of ground. I may add that the sum total at



MRT

𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵  
 𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 . . . . . 𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵  
*alpi māḫbi bitruti su'e marūti . . . māḫar-sun akki; cattle large and well  
 fed, sheep fat . . . . before them I sacrificed.*—Botta 152, 24 = 168.

Several lines intervene in the part omitted, many of them unintelligible to me;  
 Botta's original is defective in the concluding bit.

𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵  
 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵, miritū va unakitū lu askun einasī.—Hamm. ii. 5.

After much puzzling on this passage, I have been compelled to give it up.  
 M. Méisant's version is "loca deserta et bene irrigata bene feci ac similia."

𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵, martakno; *Stability, Gravity*, Arab. ركن.

𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵  
 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵  
 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵  
 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵, mat rabu Bel bil mati asib Bit-harris rabi mat extra ili  
 va istari asibuti Assur-ki ina pargiti va martakuo ituru; *the great land of Bel,  
 the lord of countries dwelling in the great Bit-harris of the eastern land, the  
 gods and goddesses inhabiting Assyria in dignity and stability are remaining.*—  
 Botta 154, 9 = 177; cf. 131, 20.

I do not understand why 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵, "the great land," comes before  
 Bel here; Dr. Oppert renders it "Domina magna." I see 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵  
 in Botta's plate, not 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵, as printed in Oppert's sheet. See p. 221.

MS

𐎠𐎵𐎠𐎵 . 𐎠𐎵𐎠𐎵 . 𐎠𐎵𐎠𐎵, mas, masu.—Syl. 593.

𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 . 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵.—Syl. 139.

This extract proves the value of the plural sign [moda, "many"], its derivation from 𐎠𐎵𐎠𐎵 *ma*, and its occasional pronunciation of *ma*. In E.I.II. iii. 62, the word *amā*, "strongly," is made by 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵, which is written in full 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 on Kerr Porter's parallel cylinder; see 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵, p. 355, and compare 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵, *amā*, in p. 504. It is often found written 𐎠𐎵𐎠𐎵, and on more recent monuments 𐎠𐎵𐎠𐎵 or 𐎠𐎵𐎠𐎵, and even 𐎠𐎵𐎠𐎵.

𐎠𐎵 𐎠𐎵𐎠𐎵, 𐎠𐎵𐎠𐎵, 𐎠𐎵𐎠𐎵, 𐎠𐎵𐎠𐎵, 𐎠𐎵𐎠𐎵, 𐎠𐎵𐎠𐎵 (𐎠𐎵𐎠𐎵), masu,  
*masi, masu, masiti, masite; Night; Death(?)*. Arab. مَسِي, "evening."

𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵  
*ipappidu dailmo urru u masu; the people mourned day and night.*

From a broken line (31) in an unpublished slab of Assurbanipal; see p. 225  
 where the version is "they mourned the people;" incorrect as I now believe.

𐤀𐤓 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕  
 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕  
 yom 6-kan sa arbi I. yommu va musi sitqulu 6 karbu yommu 6 karbu  
 musi; *the sixth day of the first month, the day and the night were balanced;*  
*six double-hours the day, six double-hours the night.*—Dr. Hincks's *Astron.*  
 Tabl. 1856.

This curious tablet, found by Dr. Hincks in the British Museum, and printed in Vol. 23 of the Royal Irish Academy's *Transactions*, shews the value of *āwā* as a measure of time. See p. 545. The learned author, in his interesting paper, calculated the date of the tablet at B.C. 671 or 652, preferring 671. I have adopted the reading *āwāwā*, from *awāw*, "to weigh," rather than *awāwāw*, as in Dr. Hincks's paper, because I have not found *awāw* with the sound *awā*, though there are cases where it is read *awā*; and still more because of the suitable form, like that of *āwāwāw*, "sublimative," from *āwāw* (see p. 556), and *āwāwāw*, "raining," in Birs II. 17.

𐤁𐤏𐤀𐤓𐤕𐤍 𐤅𐤏𐤗𐤌𐤔𐤕𐤕 𐤅𐤏𐤗𐤌𐤔𐤕𐤕 𐤅𐤏𐤗𐤌𐤔𐤕𐤕 𐤅𐤏𐤗𐤌𐤔𐤕𐤕  
𐤅𐤏𐤗𐤌𐤔𐤕𐤕 𐤅𐤏𐤗𐤌𐤔𐤕𐤕 𐤅𐤏𐤗𐤌𐤔𐤕𐤕 𐤅𐤏𐤗𐤌𐤔𐤕𐤕 𐤅𐤏𐤗𐤌𐤔𐤕𐤕,  
*bekali subat bilati-ya urra va musa akbed ankir ma epis-qu akbi; palacee*  
*the seat of my power, day and night I laboured, I constructed, and its*  
*making I commanded.—Sarg. 39.*

In the parallel passage, Botta 37, 46-42, 63, *urru sasu* takes place of *urru ru sasu*, and  $EII_1^1 \text{ } \text{ } \text{ } EII_1^1$ , *episu*, of  $EII_1^1 \text{ } \text{ } \text{ } EI \text{ } EII_1^1$ , *episu*.

𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴  
𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴, urra va musa l'imahi dadmi-su; *day and night*  
*may she obstruct his people.*—2 Micb. ii. 23.

We have in 169water 139; Botta 182, 16,  
is, I think, the only historical inscription with . See pp. 211-  
230, 200.

ina sad musi uil ma iustal halema(?); in the middle of the night he was  
 heavy, and he dreamed(?) a dream.—Assur b.p. iv. 52.

ina sad musî tannikilti ana epis  
taḥāza itbuui ana mīthuzzi ummami-ya ṣabi taḥāzi-ya itti-sun imtaḥaz iskusu  
baḫipka-suu [miin-su]; in the middle of the night, (when) by stratagem, to  
make war they came, to the encounter of my army my men of war with them  
fought, [and] effected their defeat.—Assur b.p. B, iii. 25.



MS 𐎶 𐎶𐎵𐎶𐎵, musis; by Night.

𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵 (v. 𐎶𐎵𐎶𐎵) 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
imqut-qa ma sū adi rizi-en zabi tahazi-su musis uzzi ma ana Yatburi sa  
Numma-ki iskusa pani-su; fear for himself overwhelmed him, and he with  
his helpers, his men of war, by night went away, and to Yabur of Elam  
directed his face.

This is a restoration from Botti 66, 27, and 87, 1, both damaged, but fortunately supplementing each other.

𐎶 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
ramani-su imqut-qa ma ultu kirib Babel-ki ana Ikbi-bel kima gudinni ipparis  
musis; fear for himself struck him, and from within Babylon to Ikbi-bel  
like a bird(?) he fled by night.—Botti 151, 18 = 126.

MSB 𐎶 𐎶𐎵 𐎶𐎵, 𐎶 𐎶𐎵𐎶𐎵, 𐎶 𐎶𐎵 𐎶𐎵, 𐎶 𐎶𐎵 (𐎶) 𐎶𐎵.  
musab, c. musabu, n. musabi, g. and pl.; Seat, Abode. Heb. מושב.

𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
tasilti-sunn . . . . . akbud anah opas; the seat of their rejoicings, the abode  
of their tranquillity . . . . . I toiled at, I rested, I built.—Tig. vii. 92.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
atmana pira ana musab Auū va Yav ili rabi bili-ya akbuda . . . . . Auu va  
Yav kinis l'akitu-ni ma nisqati-ya l'iramu; as I a noble house, a lofty  
temple, for the seat of Anu and Yav, the great gods my lords, have laboured  
at . . . . so may Anu and Yav steadfastly encompass me, and my arms may  
they exalt.—Tig. viii. 18.







MSG 𐎢- 𐎢𐎢𐎢, mesak; *Perseverance*.—See p. 863.

𐎢 𐎢𐎢𐎢𐎢 𐎢𐎢 𐎢𐎢, 𐎢𐎢𐎢𐎢 𐎢𐎢, 𐎢𐎢 𐎢𐎢𐎢𐎢 𐎢𐎢𐎢𐎢.  
musaknis; *Subduer*. Heb. שָׁבַד.

𐎢𐎢𐎢𐎢 𐎢𐎢 𐎢𐎢 (v. 𐎢𐎢) 𐎢𐎢 𐎢𐎢 𐎢𐎢𐎢𐎢 𐎢𐎢𐎢.  
masaknis lá magiri; *subduer of the disobedient*.—Tig. ii. 87, 97.

𐎢𐎢 𐎢𐎢𐎢𐎢 𐎢𐎢𐎢 (v. 𐎢𐎢) 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢, musaknis  
lá kansute-su; *subduer of those not submissive to him*.—Sard. i. 14.

In l. 36 there is a passage which is identical with the above, except that instead of *masaknis* we have 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢𐎢, v. 𐎢𐎢 𐎢𐎢𐎢𐎢𐎢, which can only be read *masakbis*; the meaning must be very nearly the same. Dr. Oppert translates "il domptera ceux qui ne lui rendront pas hommage."

𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢 𐎢𐎢, unsikkanna.—See p. 354.

MSD 𐎢- 𐎢𐎢𐎢, meqir.—See Neb. Yun. 71 and Sen. T. vi. 49, in p. 839.

𐎢 𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢, 𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢, masdaha; *Worship*. Heb. שָׁבַד.

𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢  
𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢  
𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢  
𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢  
𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢  
išinnû Suanna-ki iz-kare-su saratî kirbi-su ualbisu tirimsa va abai; *the  
tabernacle of Nebo, the chariot of his greatness, the tabernacle of worship,  
the \* \* of the festivals of Suanna [Babylon], the throne of dignity within  
it, I covered (with) beryls and stones*.—E.I.H. iv. 1.

The objects of worship here are doubtfully rendered. See pp. 342, 343, 347.

𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 . . . . . 𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢  
𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢  
𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢  
qittâti . . . . . mihrat Bab-Nin(?) in libani abu kumina-turda masdaha bili  
rabi Mardak ubanû; *the other things . . . . . opposite the gate of Nin(?)  
of brick and of the stone Kumina-turda, for the worship of the great lord  
Merodach I constructed*.—E.I.H. v. 19. See also v. 40, 49; and Rich ii. 7.





MSK 𐎶 𐎶 𐎶𐎶𐎶, *musaqir*; *Honouring, Glorifying.* Heb. ִמְשָׁקֵר.

𐎶 𐎶𐎶𐎶 𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶  
𐎶 𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶, *sû Teumman sar Numma-ki la musaqir ili*; *he, Teumman king of Elam, not honouring the gods.*—Assurb.p. B, iv. 34.  
Restored in Mr. G. Smith's Translation, p. 121.

𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶, *maskitu*.—Hamm. ii. 8. See p. 868.

MSL 𐎶 𐎶𐎶𐎶𐎶, *musalbir*; *the Lengthener.* From *labar*, p. 654.

𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶  
*Assur musalbir pale sari episai-su*; *Assur lengthening the years of the king building it.*—Botta 23, 15; 39, 82.

See pp. 654-5 for the complete sentence and several variants. Since those pages were printed, a copy from another original has been published by Dr. Oppert, with 𐎶𐎶𐎶 after 𐎶𐎶𐎶𐎶.

𐎶 𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶, 𐎶𐎶 𐎶𐎶𐎶𐎶, *musallimu, musallim*; *Repairing, Protecting, Prospering.* Heb. ִמְשָׁלֵם.

𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, *musallimu bibilti-su*; *repairer of their injuries.*—Sarg. 4.

𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶  
𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶  
𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶, *aspira qibei musallimu tallakti sar bani-suna inuma*  
*u sumilu usabita sigar-sin*; *(sacred statues) who made them, right and left I made them occupy their niches (compartments).*—Esar v. 47.

For the values "right and left" see pp. 509-10.

𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶  
𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶  
𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶  
𐎶𐎶𐎶𐎶𐎶𐎶, *Anu musallim ipsit qati-ya Istar masammehat nisi-su nibit bab rabi Auû va Istar sa sid im-martu askun*;  
*Anu prospering the work of my hands, Istar rejoicing the men of it [the city], the announcement of the great gate of Anu and Istar of the side of the west I made.*—Sarg. 59. See p. 321.







MSR מִי מִיִּרְתִּי, מִי מִיִּרְתִּי מִיִּרְתִּי, mahirte, mahirti; *Former*.

See p. 777, where two examples of this adjective are given, both agreeing with words in the singular; מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי, mahirti, occurs in two similar preceding examples with words doubtful to me; in p. 776 we have מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי, mahirti (mahirti, mahirti, etc., according to number and case). There was probably some irregularity of usage, but commonly I find mahirti, m. mahirti, -rti, -rti, m. odd. mahirti, m. ac. mahirti, pl. m. mahirti, fem. I must, however, confess my incomplete knowledge of this part of the grammar. See מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי, in mahirti, "in front," in R.I. Vol. I. Sb. 7, l. 50, p. 673.

מִי מִיִּרְתִּי מִיִּרְתִּי, masari; *Habitations*. Heb. מִיִּרְתִּי.

מִי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי  
מִי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי  
מִי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי  
adbuk; *their habitations I destroyed, upon their ravaged fields briars I accumulated*.—Sen. Gr. 30.

I find מִי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי, masari is masari-ye, in Assur b. p. iv. 92, but the passage is incomplete.

מִי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי, Misari; *the Goddess Mithra*.

From the Susian Inscriptions brought to England by Loftus, pl. 5 and 5, l. 4.

מִי מִיִּרְתִּי מִיִּרְתִּי, misari; *Justice, Right*. Heb. מִיִּרְתִּי.

מִי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי  
nazir kitti rabim misari; *observer of treaties, upholder of the right*.—  
Sen. Gr. 3; Sen. T. l. 4. Epithet of Sennacherib.

מִי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי  
מִי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי  
מִי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי מִיִּרְתִּי  
nazir kitti va misari autour la libi la habal innimbu-inni ili rabi; *whom for the observance of treaties and of equity, a ruler unswayed (and) uncorrupted, the great gods have proclaimed me*.—Sarg. 40 [in Dr. Oppert's copy, l. 50].

I have followed Dr. Oppert's copy, which was taken from a more legible original than the one in the British Museum. See the observations in the note upon this passage in p. 543.



MSR    𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢;  
 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, Annabiū-kudurri-uṣur sar misari;  
*Nebuchadnezzar, king of justice(?)*.—Neb. Gr. i. 1.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, bitti misari liqmā; *may*  
*temples of justice rise*.—Nab. Br. Cyl. iii. 40.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, moeari; *Royal(?)*.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢;  
 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, balā moeari musteqir diu malki  
 as kiptat arbati . . . . .; *royal gates, enclosing gifts of kings of the four*  
*countries* . . . . .—Tig. jun. 85.

Uncertain; dia may perhaps be derived from *mden*; the passage is damaged  
 after *arbatī*; 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, *balat made a*  
*temētī*, "tribute of lands and seas," follows the damaged characters.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, musuri; *Remainder(?)*. Heb. מִשְׁוּרִי.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢;  
 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢;  
 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, nisi salī as ambīt pibito iua libbi  
 la eqir ina la māri va musuri va lakisi la uṣṣar; *the men and the women who*  
*(are) captured in war, within he shall not confine in (a place) unseen, and*  
*the remainder and lakisi he shall not sell*.—Mouol. 39.

Very doubtful. Dr. Oppert translates "Qu'il ne déplace pas les hommes et les  
 femmes qui sont dans la maison du travail, . . . qu'il ne les transfère pas dans un  
 endroit désert, ou les *musuri* ou les *lakisi*."

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, musarbu; *Who Extend, Enlarges*. Heb. מְשַׁרְבֵּי.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢;  
 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢;  
 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢;  
 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, Istar risti same va irṣito sa pan gardato patulat  
 ili rabi masimu numi musarbu sarruti-ya; *Istar, the head of heavens and*  
*earth, who (is) the front of warriors, (and) the judge of the great gods who*  
*determine destinies, who extend my royalty*.—Obel. 14.













Variants:—

MT 𐎶 𐎶 v. 𐎶 𐎶 𐎶 𐎶, *salat, plunder*; *Int.*—Emsr vi. 49.

𐎶𐎶𐎶 𐎶 𐎶 v. 𐎶𐎶𐎶 𐎶 𐎶 𐎶 𐎶, *urmanat, soldiers*; *mat.*—  
Tig. vii. 59.

𐎶𐎶𐎶 𐎶 v. 𐎶𐎶𐎶 𐎶 𐎶 𐎶, *kisanti, many*; *mat.*—Sarg. 2.

𐎶 𐎶 v. 𐎶 𐎶 𐎶 𐎶, *banāto, recruits*; *mat.*—Tig. ii. 15.

𐎶 𐎶 v. 𐎶 𐎶 𐎶 𐎶, *sadti, mountains*; *sad.*—2 Beltis 7.

𐎶 𐎶 𐎶, Sarg. 36 = 𐎶 𐎶, Botta 37, 44, and 42, 61; *izkur, he considered*; *kur.*

This is not exactly a variant, but it is tantamount to a variant, the passages compared being exactly parallel.

𐎶 𐎶 (𐎶) 𐎶𐎶𐎶 𐎶 (𐎶) 𐎶𐎶𐎶, 𐎶 (𐎶) 𐎶𐎶𐎶, 𐎶 𐎶 𐎶𐎶𐎶, 𐎶, f.  
*matu, n. mati, obl. mātā, ac. Country, Land.*

𐎶 (𐎶) 𐎶𐎶𐎶, 𐎶 𐎶𐎶𐎶 (𐎶) 𐎶𐎶𐎶, 𐎶 𐎶, 𐎶 𐎶𐎶𐎶, 𐎶 𐎶𐎶𐎶.  
*mati, matati, matani, plurals.*

𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, 𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, *matitan, plural.*

Perhaps "provinces," parts of a country.

𐎶 𐎶𐎶𐎶, *mada*, undeclined Babylonian form. See pp. 737-8.

It is almost superfluous to seek direct evidence for the value of a word and its monogram of such universal application to names of countries; but really I know of none but the following: 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶. 𐎶 𐎶 𐎶𐎶𐎶, *kingi - mātū*, 39 II. 96; and this is incomplete, because there is no direct evidence for the Accadian voucher. I can only adduce such phrases as 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, *sur kingi ki-Akkad*, "king of the land of Accad," on several Chaldean bricks found at Warka, Mugheir, Senkereh, &c., printed in the early sheets of *Bawl. Inscr.*, Vol. I, and 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, *kingi Akkad-ki*, "the land of Accad," in 59 II. 47 a, where the Assyrian equivalent is lost.

𐎶𐎶𐎶 𐎶𐎶 𐎶 𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶  
𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶  
𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶  
𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶  
*usenib ina qati sutris-ya bel-nam Harhar amnu ma urappis mātī*; *the people of the countries, acquisitions of my hands, in the interior I settled, (and) to the hands of my officer, the governor of Kharkhar, I consigned (them), and I extended the countries.*—Sen. T. ii. 29.













NT

𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 < < 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 (v. 𐎠𐎢𐏁𐎧) 𐎠𐎢𐏁𐎧  
𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 (𐎠𐎢𐏁𐎧) 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 (v. 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧), or *Hudun* n  
20 erani sa limetu-su(nu) aksud; *the city Khudun and twenty cities of its*  
*vicinity I captured.*—Sard. ii. 57.

𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 (v. 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧) 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧  
𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧  
𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧  
[su-ya] sa mati sa abilu-sina-ni . . . . alqā ina libbi nsarbit; *the people,*  
*the captures, (or acquisitions) of my hands, of the countries which I held [them]*  
. . . . *I collected, (and) withinside I settled [caused occupy].*—St. 15.

The blank is filled by an enumeration of the nations conquered by Sardanapalus.

I think we find 𐎠𐎢𐏁𐎧, 𐎠𐎢𐏁𐎧, and 𐎠𐎢𐏁𐎧, *akud, aksud, and*  
*kisiti*, in this sense; I have selected passages with phonetically written variants, to  
prove the value of the monogram. In a very few cases 𐎠𐎢𐏁𐎧 occurs alone in this  
sense, as in the following passage:—

𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧, eri-sunn  
aksud ma asula sallat-quu [sallaquu]; *their cities I captured, and plundered*  
*their plunder.*—Sen. T. iii. 82.

𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 (v. 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧), 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 (v. 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧),  
𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧, and, c. *sadu, n. endi,*  
*mtti, ende, pl. Mountain; Mine or Quarry.*

The sound is shown by the variants and syllabaries inserted in pp. 888, 889.  
Another proof occurs in the following extract:—

𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧  
𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧  
𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧  
𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧  
𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧  
ana dannuti-sun . . . . ultu sade asar markiti-sun innaptūn-mma izbatu  
niri-ya; *those men who, in Zirgal-atr(i), the mountain had made for their*  
*strongholds . . . . from the mountain, the place of their refuge, they fled,*  
*and accepted my yoke.*—Assur b.p. vii. 91.

𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧  
𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧  
𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧  
*the rugged mountain they seized [occupied].*—Obel. 136.









MT 𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠, Mitá.—Sarg. 24. Botta 36, 41; 143, 19 = 31.

Name of a king of the Muski, expelled by Sargon.

𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠𐎠, mīti; *Died(?)*.

𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠  
𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠, arki Kambuziya mitutu ramanni-su  
mīti; afterwards Cambyses the death of himself died [killed himself].—  
Beh. 17.

The Persian original *widmariyus* proves the meaning here. I do not understand the form of *mīti*.

𐎠 𐎠𐎠𐎠, metu; *Stones(?)*. Heb. סִבְעִים.

𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠  
𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠  
𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠  
ina uiribi sa Kasyari sa Allappia sa ina sarraui abi-a mamma abnat-qu ra  
metu qurubut lá iskunna etarab [tu-ab]; into the neighbourhood of Kasyari,  
(and) of Allappia, which among the kings my fathers any one ever to its  
rocks and stones had not made an approach, I penetrated.—Sard. iii. 110.

"Stones" is doubtful; "masses" or "intricacies" might be better; the root  
𐎠𐎠𐎠 would imply turning and winding, but it is not in use; סִבְעִים in Isa. xlviii. 19,  
is translated "gravel."

MTA 𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠, Matai.

𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠  
𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠, 2,300 tiduki sa ḥana ḡiruka  
Matai nduk; two thousand three hundred warriors . . . . of Mata I slew.—  
Sh. Ph. iii. 33.

I do not know the value of *ḥana ḡiruka*. The Semitic roots *ḥana* and *ḡiruka*  
would imply "tents" and "necessity," but I would not venture to combine them,  
being so singularly placed and crudely put together. Dr. Oppert renders it "fugitives."  
Mata appears to be in or near the country of Nairi; its capital town was named  
𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠, Sagbita.

MTB 𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠, mutib; *Rejoicing*.—See p. 745.

𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠. See Metinna, in p. 905.





MTD 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣, maddadi; *Strong, Vehement*. Arab. <sup>6</sup>شد

usettiqu ina mahri-ya; chariots, strong cars, . . . . I made pass into my presence.—Smith's "Assurbanipal," p. 200, l. 2.

Almost always written . Mr. Smith translates the word "war chariots," which is supported by the Hebrew שׂוּר, "to lay waste."

𐎧𐎠𐎵𐎠𐎧𐎡𐎹, 𐎧𐎠𐎵𐎠𐎧𐎡𐎹, 𐎧𐎠𐎵𐎠𐎧𐎡𐎹, 𐎧𐎠𐎵𐎠𐎧𐎡𐎹,  
zadduq, zadduqi; *Rights, Privileges*. Heb. <sup>PTX</sup>.

𐤀 𐤓𐤕𐤁 𐤕𐤓𐤕𐤁 𐤓𐤓𐤕𐤁 𐤓𐤓𐤕𐤁 𐤓𐤓𐤕𐤁 𐤓𐤓𐤕𐤁 (v. 28)  
 𐤓𐤓𐤕𐤁 𐤕𐤓𐤕𐤁 𐤕𐤓𐤕𐤁 𐤕𐤓𐤕𐤁 𐤕𐤓𐤕𐤁 𐤕𐤓𐤕𐤁 𐤕𐤓𐤕𐤁 𐤕𐤓𐤕𐤁 𐤕𐤓𐤕𐤁 𐤕𐤓𐤕𐤁  
 zaduqqi la nirhēti inqu-sun ukinnā; of the laws not carried out, their  
 validity I established. —Botta 152, 1(13) = 157: 104.7.

I have not been able to find the form  $\Xi \Xi \lll \Xi \Xi \Xi$ , printed by Dr. Oppert (see p. 648); it would read *isobolans*, curiously like *isop-som* of 164, 7, which I render "their validity," from a root  $\Xi \Xi$ .

𐤏𐤍 𐤁𐤀 𐤇𐤁𐤓 𐤂𐤃 𐤅𐤓 𐤕𐤁𐤗 𐤅𐤓 𐤁𐤒𐤓 𐤁𐤒  
𐤏𐤍 𐤁𐤒𐤓 𐤅𐤓 𐤅𐤓 𐤅𐤓 𐤅𐤓 𐤅𐤓 𐤅𐤓 𐤅𐤓 𐤅𐤓 𐤅𐤓  
𐤅𐤓 𐤅𐤓 𐤅𐤓 𐤅𐤓 𐤅𐤓 𐤅𐤓 𐤅𐤓 𐤅𐤓 𐤅𐤓 𐤅𐤓 𐤅𐤓 𐤅𐤓  
*eliāti eli sa panū uamir; his rights trampled on, his noble free offerings,*  
*above what (was) before, I caused restore.*—Neb. Gr. i. 13. See p. 272.

By "his noble free offerings," I understand the offerings made to the god Marduk.

ilī rabl usparniš ma eli gine laberi ginā umtir; *the justice of the great gods I*  
*established(?)*, and above the old settlement *a settlement I added.*—Neb. Gr. ii. 38;  
a word or two uncertain. See pp. 184-5.

**MTH** מִתְּחֵלָה -|**C**| מִתְּחֵלָה, י -|**C**| מִתְּחֵלָה, mithzuli; *Battle*. Heb. מִלְחָמָה.

mithlunzi ina libbi bābī rabi-su ankun; battles within his great gates I made.—  
Sard. iii. 109. Generally written see p. 147.

MTK 𐤌𐤕𐤕, matha; *Rising*. Heb. 𐤍𐤓𐤕 "to spread."

𐤌𐤕𐤕 𐤀𐤓 𐤕𐤓 𐤀𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓 (v. 𐤕𐤓 𐤀𐤓)  
𐤕𐤓 𐤀𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓  
𐤕𐤓 𐤀𐤓 𐤕𐤓 𐤀𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓  
ultu [ta] tamti rabti sa matha (v. uspah) shamsi adi tamti rabti sa dimu  
shamsi qat-qu [su-qu] iksud ma ililu ma epus gimri; *from the great sea of  
the rising sun to the great sea of the setting sun, his hand captured and carried  
off, and did everything.*—3 Pul 5 = 70 BM 5.

I have not seen 𐤌𐤕𐤕 elsewhere, but the meaning is obvious from the context: the Hebrew word, which is used in Isa. xl. 22 in the sense of "spreading out" like a tent, may have had its meaning extended to the spreading light; moreover the variant 𐤕𐤓 𐤀𐤓, *uspah*, occurs in 1 Pul 6 and 11, and 𐤕𐤓 𐤕𐤓 in Tig. Bt. 107, and Sard. II. 106. Instead of *dimu* I think our scribe read *salma* [Syl. 185], which signifies "come to an end" in Isa. lx. 20; but I prefer the more simple transliteration where possible. See *dimu*, in p. 240.

MTK 𐤕𐤓 𐤀𐤓 𐤀𐤓 𐤀𐤓, muparkú; *Broken*. Heb. 𐤍𐤓𐤕.

𐤀𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓  
𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓  
pau bit-mati; *prince(?) noble, restorer of Bit-hira the unbroken, directing the  
head of the territorial palace.*—1 Pul 3.

I translated the last phrase "directing the face of the ruler" in p. 730; but finding a parallel bit in Sh. Ph. I. 31, with 𐤕𐤓 𐤕𐤓, *parpi*, "a governor," instead of *pau*, which signifies "a chief" as well as "a face," I thought the change would be an improvement.

See also 𐤕𐤓 𐤕𐤓 *parpi*, with variant 𐤕𐤓 𐤕𐤓 in page 123, and 𐤕𐤓 𐤕𐤓 equated in 𐤕𐤓 𐤕𐤓 in Syl. 346, printed in pp. 123 and 263; the word occurs in Neriš. I. 20, phonetically written 𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓.

𐤕𐤓 𐤕𐤓 𐤕𐤓, sipparku; *Glory*. Syr. 𐤒𐤕𐤕.

𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓  
𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓  
𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓 𐤕𐤓  
anûš siṭir sumi [mu] sa Sagaraktiyas sar Din-tir-ki sar mahri sa Bit-ulbar sa  
sipparku Anunitâ ibusu temin-su; *that (is) the writing of the name of  
Sagaraktiyas king of Babylon, a former king, who Bit-ulbar, which is the  
glory of Anunita, made its inscribed stone [who made the inscribed tablet of  
Bit ulbar, which is the glory of Anunita].*—Nab. Br. Cyl. iii. 42.

MTL <= EDAI LEI EDAI >-I<, mitlukti; *Royalty*. Heb. מַלְכוּת.

→I E= EDAI EI- EDAI EDAI I- E= EDAI EDAI  
E= →I EDAI <EI> >EI <EI> EDAI EDAI →I EDAI EDAI  
<EI> EDAI EDAI →I EDAI EDAI EDAI EDAI EDAI EDAI EDAI  
E= I →I EDAI EDAI EDAI EDAI EDAI EDAI EDAI EDAI  
E= EDAI EDAI EDAI EDAI EDAI EDAI EDAI EDAI EDAI EDAI  
<= EDAI LEI EDAI >-I< . . . . I →I EDAI, Nergal-mar-uzur  
sar Babel-ki muddis Bit-Saggatu va Bit-Zida epis damgiti sa ana epeu  
sarriti-sa dariti il rab-rab iskuu mitlukti . . . . anaku; *Nergalmar, king  
of Babylon, restorer of Bit-Saggatu and Bit-Zida, maker of holy places,  
whom, for making his kingdom durable, the great gods have placed in royalty  
. . . . am I.—Nerig. i. 5.*

¶ 𐎶 𐎶 LEI, 𐎶 LEI (E=) >-I<, matlu, sub. matluti, adj. *Large  
Number, Many, Collected*. Heb. מְלֻכָּה.

I →I →I A 𐎶 . . . . 𐎶 → 𐎶 LEI 𐎶 I  
E= EDAI 𐎶 <E= > →I 𐎶 I 𐎶 EDAI, ana Bilat . . . . sa ina  
matlu mati nikar-sa kabed ina istarste; *to Beltis . . . . who in a large  
number of countries her fame is honoured among goddesses.—1 Beltis 2.*

I suppose the 𐎶 after A to be the phonetic complement. The spelling  
of sidur is unusual, but it is found elsewhere; see p. 822.

E= EDAI I EDAI <I> <EI> EDAI 𐎶 LEI >-I<  
E= EDAI EDAI I → E= EDAI EDAI I → I <EI> 𐎶 I  
I →I EDAI EDAI EDAI EDAI EDAI EDAI EDAI EDAI EDAI EDAI  
<E= EDAI, kali-suu side matluti tamarta-suu kabitu adi saen ana  
mahri-ya isauu-mma isequ niri-ya; *all of them of the border assembled, their  
tribute much, with spoil, to my presence they brought, and kissed my yoke.—  
Sen. T. ii. 56.*

E= I- E= <EI> EDAI EDAI EDAI EDAI EDAI EDAI EDAI EDAI  
→I <EI> EDAI 𐎶 LEI EDAI EDAI EDAI EDAI EDAI EDAI EDAI  
→I EDAI EDAI EDAI EDAI EDAI EDAI EDAI EDAI EDAI EDAI  
amgu mala libbi-ya ina kisitti nakiri matluti sa ina tugulti ili rabi bili-ya  
ikauda qata-ya; *I held whatever was (belonging) to me of the accumulated  
acquisitions from rebels, which, in the service of the great gods my lords, my  
hands had taken.—Eanr ii. 42.*



















## PAGE

717, at foot of page. For "mu satra" read "masatra;" for "written (name)" read "writing;" and see p. 886.

719. MA 𐎠𐎶 𐎶𐎶, masai.

𐎠𐎶 𐎶𐎶 𐎶𐎶𐎶𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎠𐎶 𐎶𐎶 𐎶𐎶,  
itu ilme-sa ma izbatu mu ai-sa.—2 Esar ii. 4.

This is quite unintelligible to me.

721.\* 𐎠𐎶𐎶, sar; *prep.* Unto, From.

𐎶𐎶 𐎶𐎶 𐎠𐎶𐎶 𐎶𐎶𐎶𐎶 𐎠𐎶𐎶𐎶𐎶, sa ana sar-ka tabu; *seho unto thee is good [favourable].*—Smith's "Assurbanipal," p. 187, l. 2.

I take this from Mr. Smith. The word occurs also in Smith's "Assurbanipal," p. 186, l. 5, but the passage is defective; we have only 𐎠𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, which Mr. Smith renders "sar Danai elbu" from *Danai, son of* . . . . .

726. l. 15. For Sh. Ph. "iii." 49, read "ii." 49.

See *intir* in p. 751, and correct the passage in p. 726 accordingly. Correct a passage under *debbur* in the same page, by a reference to *ma's* in p. 788.

" l. 4 from bottom. Add "Sarg. 23," as a reference to "Ambarissi."

728-9. 𐎶𐎶 𐎶𐎶, 𐎶𐎶𐎶 𐎶𐎶, and 𐎶𐎶 𐎶𐎶, should perhaps come under one head.

729\*. MG 𐎶𐎶𐎶 𐎠𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, emga; *glorious*; see under *mada*, p. 743.

730. l. 3 from bottom. For 𐎶𐎶 𐎶𐎶 𐎶𐎶 read 𐎶𐎶 𐎶𐎶 𐎶𐎶.

I would translate the whole line "𐎶𐎶-𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 signifies 'door,' or the 'completion of a gateway.'" The passage from Sen. B. iii. 25, which I have read *ma'ap* (l. 13 from bottom), should be *mabli*, "completion;" Heb. 𐤍𐤏𐤔.

730.\* MGK 𐎠𐎶𐎶 𐎶𐎶𐎶, mukki.

𐎶𐎶𐎶𐎶 𐎠𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 (𐎶𐎶𐎶𐎶) 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶.—Esar vi. 46.

I do not know how this should be read or translated; it is followed by some detail of warlike materials, horses, mules, &c., to be placed in a palace built by Esarhaddon, of which an account is given in a previous passage. The pronunciation of the monogram is known from the following extract:—

𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶. 𐎶𐎶𐎶. 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶.—Syl. 161.

742. l. 6 from bottom. For 𐎶𐎶𐎶 read 𐎶𐎶𐎶, and in the corresponding transliteration, "isetuni" for "kansetani."

The note in p. 743 explains this.

743, at foot. After "Assyria," insert "skilled in matters of every kind."

751. l. 5 from bottom. Mr. Smith translates this passage *ina epie pi mufalli*, "in performing the important declaration," no doubt correctly.

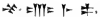








PAGE


818\*.  *muṣammeḫat, f. Rejoicing.*—Sarg. 39. See at foot of p. 877.

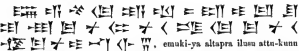
819\*.  *memuteti; Demande(f).*

 *sebul-mun ul ngbi-su ana eli memuteti; their surrender I did not promise him to (his) demands.*—Assur b.p. B iv. 38.





Restoration by Mr. G. Smith in his "Assurbanipal," p. 117, kindly sent me by that gentleman before publication. The verb *gub*, "to say," seems to be occasionally used for promising, granting, or anything else conveyed by word of mouth.

822, l. 8. For "Eaar ii." read "Eaar iii."

823.\* MN  *minú; Numbered.*

 *emuki-ya altpra ilusu attu-kunu minú tamki-kunu n tab-kunu ina mahri-ya; my forces I send, they will combine with you, numbered, (for) your advantage and your good before me.*—Smith's "Assurbanipal," p. 180, l. 7.


More freely, "In my eyes they will be numbered with your forces, for your advantage and benefit." Assurbanipal often writes *atta* as we find it in Behistun (see p. 273); I think it is allied to *ittu* (same page).

828. In the extract from Assur b.p. iv. 92, Mr. Smith's corrected text, p. 161, reads  instead of  in the second line, making *gaggaru uspir ina ziqad-su*, "he bound earth on his beard," in token of submission; the root of *uspir* may be , for which Castell gives the Samaritan , "to bind." Or we might read *uspir*, and translate "he heaped earth on his beard."

834.\* MN  *ana menanu; Entirely.*

 *aprupu kunu-si; entirely I have separated you.*—Smith's "Assurbanipal," p. 189, l. 6.

I follow Mr. Smith in this, but some letters are lost; I hesitate to accept the version "entirely" for *ana menanu*, but cannot suggest anything better.

836.  *asina*, which occurs twice near the foot of the page, may be read *asina*, "upwards," from the root *asin*; the form *asina* is adverbial. The two passages in which the word occurs relate to high mountains, up which the monarch pursues the flying enemy; the first would imply that Sardanapalus "went up after the flying soldiers." I cannot see my way through the second.

842, l. 5. The words "the altar let him cleanse," the translation of *kisal libesu*, are inadvertently omitted.

## PAGE

843.\* MPL 𐎢𐎣𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵, mupalliku; *Breaking*. Arab. نلتى(?).

𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵  
𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵. našib nisi Tešai  
mupallika gunni-sa; *transporting the population of Teša, breaking  
down its defences*.—Sarg. 18.

851, l. 5, &c. For "coverings" read "raiment." See note in p. 913.

853, l. 7. The reference omitted is Sarg. 23, printed in p. 794.

„ l. 17. For "strong resolution" read "great perseverance."

862. MRR 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵, *nahr marraṭe*, "the sea," appears to be the "Sea of Chaldaea," i.e. the part of the Persian Gulf bordering on the river formed by the confluence of the Tigris and Euphrates. The "Sea of Bit-Yakin," in another passage under the same head, has a like signification; see Yakin, foot of p. 474. The following extract from a bull of Shalmaneser in the British Museum may be adduced in evidence:—

𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵  
𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵, tamti sa Kaldi sa nahr marratu iqbu-si-ni;  
*the Sea of Chaldaea which "nahr marratu" they call it*.—13 BM 9-10.

The passage from Nakhsh-e-Rostam, at the foot of p. 862, points to some inland water.

865. Under 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵, *šipru*, "letters," "dispatches," insert the following:—  
𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵, *tur šipri*, "a son of dispatches," is given as a variant of 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵, *amir*, "a messenger," in Mr. Smith's "Assurbanipal," p. 180, l. 108.

877, l. 7. 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵, *mulabbir*, a variant of 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵, *musalbir*.  
See in p. 654.

878\*. 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵. 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵, *nudannû*; *Gift*.—§115 b.

896. In one single instance I find the word 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵, *sadû*, "mountain," written 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵, *sadû*, with *g* instead of *s*. A comparison of two lines, printed in p. 151, will show this:—

𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵  
𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵, bisiti sadî ḥiṣbi tamâtî.—E.I.H. ii. 34.

𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵  
𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵, bisit ṣatû ḥiṣab tamâtî.—Neb. Gr. iii. 21.

The translation is the same in both: "works of the mountain (mine?), clay of the sea." The distinction of similar characters, such as *s*, *g* & *g*, *b*, *p*, &c., is not well maintained in Babylonian documents.





























PAGE

896.° MT 22, *Asyria*.

𐎶𐎵𐎲𐎠 𐎶𐎵 - 𐎶 𐎫𐎧𐎺 𐎶𐎵 𐎶𐎵 - 𐎶 𐎫𐎧𐎺 𐎶𐎵 𐎶𐎵 - 𐎶  
𐎫𐎧𐎺 𐎶𐎵 𐎫𐎧𐎺 𐎫𐎧𐎺 𐎫𐎧𐎺 𐎫𐎧𐎺 , hekal Sargina sakan Bel patesi Assur sarri  
danni sar kisnot sar mati Assur; palace of Sargina, lieutenant of Bel,  
vicegerent of Assur, king mighty, king of legions, king of Assyria.—Metallie  
Slab. I. 3. published in 1870 by Dr. Oppert in "Dür Sarkavan." p. 26.

902.\*

$\Delta$ - $\Pi$ ,  $\Sigma$ ,  $\Delta$ - $\Pi$ ,  $\Sigma$  <  $\Gamma$ - $\Xi$ , Accadian ; *One's Self.*

Dr. Oppert, in his *Commentaire Philologique* upon the Khorsabad inscription, *Journ. Asiat.* 1863, p. 291, in publishing his valuable discovery of the meaning of , *ramassi*, "salt," points out its Accad equivalent , in 14 BM 14, and *imto* in the syllabary marked K 69. 46a, in the photographic collection published by the British Museum. The passage in 14 BM is too imperfect to be satisfactory, but the photograph, which is printed with several editions in No. 15, Vol. II. of Rawlinson's *Inscriptions*, shows   , is 1.45b, and                          

903.\* MTK 𐤌𐤕𐤕 𐤓𐤕𐤕𐤕 𐤓𐤕𐤕𐤕, mutakin; *Directing, Making Right.*  
Heb. מְנַחֵם.

mutakin illibi dāhi : correcting the disturbers of Illipi.—Sarg. (Op.) 31.


A reference to several passages in p. 237 will prove the reading adopted here; see also *metegim* in p. 907. The *k* instead of *g* may not be an error; the Hebrew roots *תקן* and *תקן* are much alike in meaning.

LIST OF WORDS MISPLACED.

$\overline{E} \equiv E - H$ , matti. P. 908.

mitlukti. P. 904.

1- 𐎧𐎡𐎴 𐎧𐎡𐎴 𐎧𐎡𐎴, mithrazi. P. 902.

Y- , *gipru*; a *Letter*. P. 865.

\* \* \* \* \*, mugar; Writing. Pp. 839-842.

✠ ✠-III (II) ✠, тизилгү. Р. 759.

✱ 𐌲𐌹 𐌸𐌹𐌸𐌹𐌸𐌹 𐌸𐌹𐌸𐌹𐌸𐌹, mut(aró. P. 911.

—Y<| = —Y<| —Y<|, muttabbilita. P. 911.

 , *malikut, Kings*. P. 794. Error  , p. 795.

𐎧𐎠𐎧𐎠𐎧𐎠 𐎧𐎠𐎧𐎠𐎧𐎠, Bit-umla. P. 791.

The variety of sounds appropriated to ㄆ has led me into error occasionally: my intention has been to arrange this character under MT, but I feel sure that I have sometimes inadvertently entered it as ST.

## N |

*Characters arranged under letter N.*

𐀍, **na**.

𐀎, **ni**; sometimes **nat**; "altar."

𐀏, **nu**; 𐀐, 𐀑.

𐀒, **nn**; "a divinity."

𐀓𐀔, **ln**; Babylonian forms 𐀕𐀖, 𐀗𐀘𐀙.

𐀚, **ln**; "lord," "master;" "and," "with."

𐀛, **un**; "men."

𐀜, **num, nū**.

𐀝, **nab, nap**.

𐀞, **nag**.

𐀟𐀠, **nig**; occasionally confounded with 𐀡𐀢, **hul**.

𐀣𐀤, **nam, nim, num**; "destiny."

𐀥𐀦, **nin**; a "wife," "goddess;" "rival;" "not."

𐀧𐀨𐀩, **nan**; "a chief."

𐀪𐀫𐀬𐀭, **nir**; sometimes **lab**.

*Characters sometimes pronounced with initial N, but always arranged under other letters*

𐀮, **nat**; arranged under MT.

𐀯, **nar, nir**; " " " LB.

𐀰, **nis**; " " " MN.

𐀱𐀲, **ne**; " " " (A)B.

Final m and n are convertible in a few cases; see 𐀓𐀔 𐀕𐀖 𐀗𐀘𐀙, *mansuḫi*, "fighting men," in Sard. I 167, II 167, from the root *maḫas*; it is written with *nn* in Sh. Ph. iv. 28; see also 𐀡𐀢 𐀱𐀲, *l'istun*, in 1 Mich. iv. 7, and 8 Mich. iv. 7; elsewhere 𐀡𐀢 𐀱𐀲 𐀱𐀲.

N(A) 𐤎𐤌, na; 'Of. Accadian. Very doubtful.

𐤍𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌  
40 II. 16.

From a trilingual list of stones; see p. 502. The second column is read *ni ha-na*, "eye bird-of," the Assyrian *ini ipari*, "eyes of bird;" of both the meaning is clearly "bird's eye;" of the third column, *bille*, I know nothing. We find one Accadian post-position, *na*, "from," adopted in Assyrian and frequently used as a preposition, and may perhaps assume that *na* would be so used. In the following line *na* has been so understood:—

𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌  
𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌  
Ninib-pal-asar sarri dapini na mat Assur.—Tig. vii. 56.

Sir H. Rawlinson, in 1856, translated "who first organised the country of Assyria;" Dr. Oppert, in 1865, "roi qui inaugura le royaume d'Assyrie;" I read it in 1867, "descendant of Ninib-pal, . . . king protector of Assyria," p. 262. I am inclined now to adopt Mr. Talbot's reading in his Glossary, No. 338; he makes 𐤎𐤌𐤎𐤌 *na*, "enemy," translating "the king who subjugated the enemies of Assur." Perhaps "suppressed" might be better than "subjugated," the Semitic *dapa* implying rather "to cover," than "to subdue."

Of the next case where I see an insulated 𐤎𐤌 I can make very little:—

𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌  
𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌  
𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌  
usamima zunnu-na [a ili-an].—Sen. T. iv. 75.

Dr. Oppert's rendering is "je se examiner la mois, le jour, la prohibition," &c., obviously a desperate guess. Mr. Talbot comes nearer, in a short paper on the Siege of Medakia: "At the time of year when the days are of excessive heat, I arrived before it." I would now very doubtfully propose "a month of much violent rain came in, and a great storm poured down its water." In the Nebi Yenus inscription, where the same siege is described, the parallel passage is:—

𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌  
𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌  
dannu ikenda-nma engabta la sirta ilik.—L. 42.

We may render this, "in the tenth month loud thunder came near, and incessant rain went on." See pp. 440 and 549, where I have translated somewhat differently, but in any case 𐤎𐤌𐤎𐤌 seems to be superfluous.

𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌 𐤎𐤌𐤎𐤌.—Syl. 39.







N(1) 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, *as kisuta va danana ana  
milqi-ya isrukuni; (the great gods) who supremacy and power to my realms  
have granted.*—Tig. i. 48.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 (𐎶𐎵𐎶𐎵) 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, *ina ris eni nabr Supnat asar  
zalam sa Tiglath-pileser va Tiglat-bar sar(ri) Assur abi-a imzani zalam  
sarruti-a abni itti-sanu uscia; in the head sources of the river Šupnat, a place  
(where) image(s) of Tiglath-pileser and Tiglat-bar king(s) of Assyria, my  
fathers, they had erected, an image of my majesty I made, (and) with them I  
caused erect.*—Sard. i. 105.

*Assr, "a place in which," may be considered as implying a relative pronoun.*

After a conjunction :—

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 . . . . . 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, *ultu  
Assur . . . . yāti Esarhaddon ina kuṣṣi [iguzn] abi-ya tabis ussibuni;  
when Assur (and other gods) me Esarhaddon on the throne of my father had  
placed.*—2 Esar ii. 7.

There may be a doubt whether *ni* in this case should be the pronoun *me*, or  
the indirect termination; I prefer the latter rendering, the pronoun being already  
made by *yāti*.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, *sa ina tarzi sarrani abi-ya nisi sa  
Šuḥi ana Assur la illikuni [duni]; whereas in the time of the kings my fathers  
men of Šuḥi to Assyria had not gone.*—Sard. i. 100.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, *ki ina Zamna  
uszakuni; whilst that in Zamna I was staying.*—Sard. ii. 80.

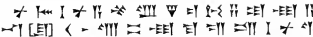
Separated from the verb by an enclitic pronoun :—




𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, *sa nisani Hattai Pitru iqabu-sa-ni ana ramani-ya azbat; (a city) which the  
Hittite people call [ū] Pitru, for myself I took.*—Obel. 41.

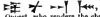














N(v) , monogram for *pašam*, a "picture" or "image."






  
*pašmni-suun amuru sa kušša [izgum] attu-a našá ina libbi tumaši-suunut;*  
*the pictures of them I saw, who my throne carried, in the midst thou mayest*  
*find them.*—No. 6, N.R. I. 26.





This is uncertain, but it agrees fairly with Spiegel's translation of the mutilated Persian inscription at Behistun, lines 41, 42 (see Spiegel's "Altperischen Keilinschriften" p. 52, and notes p. 195). Spiegel reads, "*so sich dieses Bild an: sie tragen meinen Thron, damit du sie kennst*;" "Look at this picture; they are carrying my throne, that thou mayest know them." *Paškará* (Persian ) is translated "picture." The only restoration is the obvious  for .







 , in Boiss 152, 153-157, is translated *sacerdotes* by Dr. Oppert, who renders the characters by *homme, image, dieu, et le signe du plural*.






   in Esar II. 22, a variant of  , *nakru*, was obviously intended for  .







(A)N , *ilu*; *God, Goddess*. Heb. . Determinative of things celestial.





   .  .  .—Syl. 753.

   .  .  " 754.








    .  .  , *dingir* " 755.














   .  .  , *sa* " 756.

   (  ) .  .  , *paluk (lik)* " 757.

   .  .  , *hal* " 758.

 .   .—SI II. 11, 20, 27 c.

These extracts, although greatly mutilated, are evidence that *an* and *ilu* were sounds of ; we know now that *an* is the phonetic value of the character, and that as a monogram it denotes a "god," or "goddess," pronounced *il*, with the necessary grammatical modifications, which are usually indicated by phonetic complements; thus  will be read *šáni*, "gods;"   or   , *šáni*, "goddess."

           
   , *kišiti mātī sa ina ilī-ya biłl-ya akešdu;* *the acquisitions*  
*from countries which, through my god, my lord, I had taken.*—Tig. vi. 16.

Other translators have read "through Ya my lord," or "Assur my lord."



















9.  $\rightarrow$  I  $\leq$  I  $\leq$  II.


→! <|>|≡|| →! >|| ≡|||, —Hamm. i. 10.


→I <I>EII →I <EII.—E.I.H. i. 50.

Dr. Oppert translates the first example by Ao [Yar], as if  $\langle \text{I} \rangle \text{I}$  were used for its equivalent  $\langle \text{I} \rangle$ , a variant of  $\text{I}$   $\langle \text{I} \rangle$ ; but in this case I think  $\langle \text{I} \rangle$  never takes  $\text{I}$ ; the group is E.I.R. he leaves blank. I cannot satisfactorily read either of the passages quoted.


☉ 𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵, 𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵, Samou, n. Samai, *old. The Sun, the Sun-god*. See 𐎶𐎵 𐎶𐎵, in p. 934.

𐎶𐎵 𐎠𐏀𐎧𐎺𐎠 𐎥𐎵𐎫𐎡𐎹 𐎲𐎠𐏁𐎢𐎽𐎷𐎪𐎠 𐎤𐎠𐏁𐎢𐎽𐎷𐎪𐎠, samsu kisseat nesi; the son of many (all?) men.—Obel. 16. New Div. i. 5. Epithet of Shalmaneser.

, tanti m. salmi namni;  
[from] the area of the setting of the sun.—Fig. jun. 4.

In Tig. jun. 3  with *mu* "the land of the sun," or perhaps "the east country;" but it is not unlikely that the word "rising" may have been inadvertently omitted; I do not remember seeing "the land of the sun" elsewhere.

¶  $\rightarrow$   $\leftarrow$   $\rightarrow$   $\rightarrow$ , *Istar*.—Monolith 10a.

The monogram is believed to represent Ishtar, because the line to which it occurs is identical with one in Obel. 13, 14, where it is made by the usual . I have no doubt that the more complex character in E.I.H. v. 47, 55, denotes the same divinity.

<sup>9</sup>  $\rightarrow \neg \langle \Pi, \rightarrow \Psi \rangle, \rightarrow \neg \neg \langle \cdot \rangle, \Rightarrow \Pi \rightarrow \Sigma \Pi \Rightarrow \Pi \langle \cdot \rightarrow \Pi \rangle,$   
 $\rightarrow \Sigma \Pi \rightarrow, \text{Inter.}$

[illegible]

sa. kullu mati ſiġar-en kabad ina iſtarûte; *who all lands her name honour among goddesses.—1 Beltis 2.*

ili-eu i-stari-eu am-nu ann pa-ki-ki; his gods (and) his goddesses I committed to  
closed doors.—Assur b.p. vi. 98.

From Arabic  $\text{كَلَس}$ , "clausit" (ostium). This is better than my attempt in p. 342.







𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, 𐎶𐎵 𐎶𐎵 𐎶𐎵, Humba.

Name of an Elamite god. I assume that Humba, written phonetically, takes 𐎶𐎵, because the determinative appears in Tul-humbi and in Humbanandua, but it does not appear in the name of Humbaniga. Compare these two names:—

𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, Humbaniga.—Botta 65, 5; 114, 2.

𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, Humbaniga.—Botta 151, 15 = 123.

Name of a king of Elam, ally of Merodach-baladan.

𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, Humba-n-undua;  
an officer of Umman-Menanu, king of Elam (eighth expedition).—Sen. T. v. 69.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, or Tul-humbi.—Sen. T. iv. 60.

One of thirty-four cities of Elam captured and burned by Sennacherib in his seventh expedition.

Compare 𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, *L'ummaniga*, Assur b.p. vii. 46, p. 816. It is uncertain how these words should be divided; see the conjecture as to *miga* in p. 429.

𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵, anhuto; *Deficiencies, Decay*. See Dictionary, under NH.

𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, Igili.—Obel. 2.

Some mystic beings connected with Anunnaki. See pp. 22, 471, and 936.

𐎶 𐎶𐎵 𐎶𐎵, il-ya; *My God, or the God Ya*.—Tig. vi. 16. See p. 927.

𐎶 𐎶𐎵 𐎶𐎵, the Sphere.

The astronomical earth, distinguished from the geographical earth by the determinative. See 𐎶𐎵 in p. 505.

𐎶𐎵 (v. 𐎶𐎵) 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
bit to(min) il-irgiti sikurat Babel-ki opus usaklil; *the temple of the sphere, the tower of Babylon, I made, I completed*.—Birs i. 23.

Nearly the same in Neb. Gr. I. 39, and E.I.H. iii. 15.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
ninumisu bit ur 7 il-irgiti sikurat Barsip-ki sa sar mahri ipusu; *whereas the house (called) the stages of the seven spheres, the tower of Borsippa, which a former king had built . . .*.—Birs i. 27.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
*temple des sept sphères du ciel et de la terre*.—E.I.H. iii. 67.

Being doubtful as to the exact value of the names of these temples, I have given the translations of Sir H. Rawlinson and Dr. Oppert.



¶ →Y <= EIII, →Y -I= <= 𐎶 →Y-.

I put these names together because the passages in which they occur are so nearly identical.

→Y 𐎶𐎶 →Y- -E| →Y <= EIII 𐎶 𐎶𐎶 𐎶- I 𐎶𐎶𐎶,  
quis tū il-lat-u sa 𐎶ibn-su 𐎶abu; (*Ninib*) *the gatherer of life, the god* \* \* \*  
*who his prayers(?) are good.*—Sard. i. 9.

The following extract, almost parallel, but with Beltis instead of Ninib (and therefore the fem. *quies*), is added for comparison:—

→Y EE 𐎶 →Y- -E| I→ →Y -I= <= 𐎶 →Y- 𐎶  
𐎶𐎶 𐎶- 𐎶 𐎶𐎶𐎶, *quiesat tūai il-ti-lat-niti sa 𐎶ibn-su 𐎶abu; (Beltis)*  
*the gatherer of the living, the divine* \* \* \* *who her prayers(?) are good.*—  
1 Beltis 9.

¶ →Y E|, →Y 𐎶 E|, →Y <= E|, *anma, annima, annimma;*  
*Me, Myself.*

<E| EE 𐎶𐎶 𐎶-𐎶 →Y E| EE →Y 𐎶 𐎶𐎶𐎶  
𐎶𐎶 𐎶 EE𐎶 →Y 𐎶 𐎶𐎶, *ki 𐎶aim anma inn bibil libbi-yn er*  
*epus; according to the will of myself, in the feeling of my heart, a city I*  
*built.*—Botta 153, 11 = 155.

→E𐎶 I- →Y 𐎶 E|, *ina limo annima; in my own eponym.*—  
Sard. i. 69.

→Y <= E| E| 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶 𐎶𐎶, *annimma istanappara;*  
*to me he sent.*—Assur b.p. x. 27.

The following *ensi* may be connected with this:—

EE →Y →Y 𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 →Y -𐎶- E| 𐎶 𐎶  
-E| E| →Y< 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 (v. →E𐎶 -I<𐎶), *inn anni*  
*ziggurat 𐎶utū 𐎶baris illik; in my time this tower to decay had gone.*—  
Nabon. i. 19. See p. 655, and read the note.

¶ →Y <=, *Darkness, Eclipse, Disaster.*

→ 𐎶𐎶 E| →Y <= 𐎶 𐎶- 𐎶𐎶 -𐎶 𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶  
*ina arbi IV atalu [il-mi] 𐎶atarri bil 𐎶abi 𐎶stanib; in the fourth month*  
*(was) darkness; the lord of men caused the morning watch to retard.*—  
Assur b.p. B. v. 6 = 32 III. 6 a.

See *atulu*, p. 59; also pp. 714, 715. I am indebted to Mr. G. Smith for part of this rendering; see his *Assurbanipal*, p. 118, and my note in p. 207.

¶ --! ♠-!!, Yasn, VnL.—Tig. i. 9.

See p. 722 for the several names given to this god, and its variant  $\langle$  in proper names.

𐤁 𐤏𐤍 𐤁𐤏𐤍 𐤁𐤏𐤍 𐤁𐤏𐤍 𐤁𐤏𐤍 𐤁𐤏𐤍 𐤁𐤏𐤍 𐤁𐤏𐤍 𐤁𐤏𐤍 𐤁𐤏𐤍, Ben-hadad of  
*Suria*.—Obel. 58. 88; New Div. ii. 90; 15 BM 32. 37.

The phonetic reading of the name in the text may have been *Fel-hadi*. The version *Ben-hadi* is generally accepted; we must suppose the Hebrew to have been *ḥḏ* instead of *ḥḏ*, though I believe there is no authority for the change. Cf. *Dodanis*, of Gen. x. 4, with the marginal *Robanis* of our Bibles. *Ben* may be got over something in the same way as the *pe* of Nabopolassar; *raf*, the most commonly received reading of *𐤠𐤏𐤃*, might easily have been confounded with *pe*.

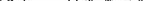
𐎲 𐎠𐎥𐎧𐎡𐎹, Il mah; *Great goddess*.—E.I.H. iv. 16.

This cannot be a name: see under *Arriasi*, in p. 453.

𒌦 𒍪 𒍪𒍪 𒍪𒍪𒍪, 𒍪𒍪 𒍪𒍪𒍪 𒍪𒍪𒍪, Marduk, Maruduk; *Merodach*.

See pp. 453 and 934.

¶ --Y EY- --EEY, Marta.


 bit Martu . . . . epus; *the house of Martu . . . . I built.*—Tig. vi, 87.

All translators agree here. I do not remember the name of the god elsewhere; he is placed with Istar, Bel, and Ea.

𐎠𐎵𐎲𐎠, Anna, E.I.H. iv. 63; *the goddess Anna. Tin or Lead.*

\*kapi būraḥ annu . . . attapar; silver, gold, tin(?) . . . I received.—  
Sard. i. 79. See also i. 58.

For the demonstrative pronouns, and some other values, see under (A)NN.

¶   ⇒⇒⇒, Gods, or the God II.

**𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵**  
**𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵,** ili Bit-saggaṭu va ili Babilū-ki; *the gods of*  
*Bit-saggaṭu and the gods of Babylon.*—Neb. Gr. i. 18.

𐎠𐎡𐎴 𐎠𐎡𐎴 𐎤𐎧𐎺𐎠 𐎠𐎡𐎴 𐎠𐎵𐎹𐎶 𐎫𐎥𐎲𐎦 𐎬𐎢𐎽𐎷𐎪  
𐎠𐎵𐎹𐎶 𐎠𐎵𐎹𐎶 𐎠𐎵𐎹𐎶 𐎠𐎵𐎹𐎶 𐎠𐎵𐎹𐎶 𐎠𐎵𐎹𐎶 𐎠𐎵𐎹𐎶 𐎠𐎵𐎹𐎶  
𐎠𐎵𐎹𐎶 𐎠𐎵𐎹𐎶 𐎠𐎵𐎹𐎶 𐎤𐎧𐎺𐎠, ili supar anki palhis utakku-en kamaten(?)  
*izazu mahru-sau; the god Il, the glory of the sphere, reverently they bring,*  
*this boards they raised before it.—E.I.H. ii. 60. Very doubtful.*











¶ ->| -||| - E| - I<.

||| Ψ ->| >E| ->| -||| - E| - I<, *uraanat ili rubi rubi*;  
*the princess of the great divine rulers.*—1 Beltia 5. Epithet of Beltia.

The reading is uncertain, but the meaning is obvious.

¶ ->| >|||, *Merodach.*

->| >||| || >>> ->|, *Merodach-Baladan.*—Botta 151, 17(5) = 125.

¶ ->| >>| >E||, *Ninib.*—Assur b.p. iv. 47, 57, 65.

I do not know how this is read. Mr. G. Smith translates "Ninib."

¶ ->| >>> >||| = ||, *il baun-a; the god my Creator.*

-|| ->| >> >||| = || ->| <->||, *bilu il banu-a Marduk; the lord, the god my maker, Merodach.*—E.I.H. i. 23.

This is from Dr. Oppert, who considers >>> to be the hieratic equivalent of >>. See Exp. Més. Vol. 2, p. 81.

¶ ->| ||| | - >>>, *Tasmētā; Goddess of Instruction.*

>E| ->| >> ->| ||| | - >>> >|| -|| (v. >->| >->|)  
>>> (v. >E|| >> >>) >E| >> >||| >E| |, *sa Nabu Tasmētā*  
*uznu rapastu isaku-su; (so) whom Nebo (and) Tasmit an expanded ear have*  
*secured him.*—21 II. 27 a.

I follow Dr. Oppert, who derives *Tasmit* from Heb. יָשַׁע, "to hear." See Opp. Ex. Més. Vol. 2, p. 360. See also pp. 74, 99, 360.

¶ ->| >E|| >> ->E|, *rapala.*

>E| <->| ->E|| >>> >E|| ->| ->| >E|| >> ->E| |  
>>> >||| >->> >|||, *sa eli er Harran an-rapala-su itruzū;*  
*(interrupted laws) upon the city of Harran the \* he enforced (and wrote upon*  
*the statues of Anu and Dagan).*—Botta 16, 11; 36, 9.

I cannot find any probable meaning of this word; I think it occurs only after Harran.

¶ ->| |, *Merodach.*

->| | || -, *Marduk-pal-adon; Merodach-baladan.*—Farr ii. 32.

For the reading of this abbreviated name, see |||, *pal*, in No. 27, Ideograms, Part I, and -, *Adon*, in note to No. 98 Ordinary Alphabet, p. vi. Part II.

¶ ->| <| - >>>, *Sidu; a name of Nergal.*

A god associated with Ninib in Tig. vi. 53, Brok. Obel. i. 1, and 44 BM 22; all referring to hunting expeditions. Dwelling in Warka, Neb. Yos. 37.



𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, 𐎶𐎶 𐎶𐎶 𐎶𐎶, *Istar*. See p. 936.

𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶, *Sala*.—Bavian 48.

This name, and that of Yav, represent the gods which were restored by Sennacherib to Nineveh, 418 years after they had been carried away by the king of Acad. See Layard's *Discoveries in the Ruins of Nineveh and Babylon*, London, 1853, p. 218. I have quoted the whole passage in p. 719, and have doubtfully suggested that *sa* is might be rendered "what not," meaning "some other gods."

𐎶 𐎶𐎶 𐎶𐎶, E.I.H. i. 50; see p. 936.

𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶.—Nerig. i. 13; see p. 531.

𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶, *Antiukun*; *Antiochus*.

Name of one of the successors of Alexander the Great, found upon a slab at Warka, by Sir H. Rawlinson. See Oppert's *Exp. Més.* Vol. 2, p. 367.

𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶; see p. 941.

𐎶 𐎶𐎶, 𐎶𐎶, *Karamles*.

Name of a city, now in ruins, about twelve miles north-east of Nimrud, which, with Nimrud, Keynijk, and Khormabad, may have been the corners of a square constituting the ancient city of Nineveh. See Layard's *Nineveh and its Remains*, Vol. 2, p. 247.

𐎶 𐎶𐎶 𐎶𐎶, *Teru*.—Tig. ii. 25, 44.

Name of a god of some mountain tribe north of Assyria, forming part of the names of chiefs of the country, as *Kili-teru*, *Sudi-teru*.

𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶.—E.I.H. iv. 49.

A god rendered by Dr. Oppert *Nisil-Sardan*.

𐎶𐎶 𐎶𐎶𐎶, *malul*; *Shade*.

𐎶𐎶 𐎶𐎶 I 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶  
(v. 𐎶𐎶 𐎶𐎶𐎶 I 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶), *malul-su tabu eli-a*  
*iskunn*; (*the sun*) *his beneficent shade on me threw*.—Sard. i. 44. Pp. 348, 615.

I have supplied 𐎶𐎶𐎶 in the first line, supposing it to have been inadvertently omitted; but perhaps 𐎶 with the notion of kneeling (p. 595), may have included "blessed," and "blessed shade" may be understood where I have read "beneficent." My grammatical note there is incorrect. *Iskuni* is right, the sentence being preceded by *sa*, used as a conjunction,—"when the sun threw his beneficent shade."

(𐎶𐎶 𐎶𐎶) 𐎶𐎶𐎶. 𐎶𐎶 𐎶𐎶 𐎶𐎶.—48 II. 5a; see also lines 6, 7, 8a,  
in p. 615, and some extracts from 49 II. in p. 531.

𐎶𐎶 (𐎶𐎶 𐎶𐎶) 𐎶𐎶𐎶. 𐎶𐎶.—69 III. 66a.

Instead of 5a, I have erroneously printed 48a, in p. 615.



𐎶 The usual order of the Dictionary, which has been interrupted by determinative 𐎶𐎶, will now be resumed. I hope the intervening pages may be found useful; they have been very hastily got together, but the whole will appear again in the regular course of the work, when errors may be corrected.

☞ occurs sometimes without any apparent meaning; see the following passages:—

𐎠𐎢𐎡𐎹 𐎠𐎢𐎡𐎹 𐎠𐎢𐎡𐎹 𐎠𐎢𐎡𐎹 𐎠𐎢𐎡𐎹, *isallū an nahrīs; they rolled*  
down as in a river.—*Sen. T. v. 81; see p. 46.*

𐎲𐎠𐎧𐎺𐎡𐏁 𐎲𐎠𐎧𐎺𐎡𐏁 𐎲𐎠𐎧𐎺𐎡𐏁 𐎲𐎠𐎧𐎺𐎡𐏁 𐎲𐎠𐎧𐎺𐎡𐏁 𐎲𐎠𐎧𐎺𐎡𐏁 𐎲𐎠𐎧𐎺𐎡𐏁 𐎲𐎠𐎧𐎺𐎡𐏁, si iršā an ḥiditi; may  
he not agree with sinners.—Nab. Br. Cyl. i. 23; see p. 3.

This passage occurs with precisely the same context, but without  $\pi\pi$ , in Nabon. ii. 79, and Nab. Br. Cyr. ii. 27.

IN , , in; *In, With.*

in kirbi-su nibutu l'akusud : *within it may I obtain abundance.*—Nob. Gr. iii. 48.

], in hurazi kassî; with gold and silver.—  
Neb. Gr. 21.

See p. 487, where several examples are given. The employment of *is* instead of *ten* is peculiar to Babylonian documents, and the character used is  $\frac{1}{2}$  instead of the Assyrian  $\frac{1}{2}$ , which I adhere to as the normal form. See p. 601, where I have rendered *abere* by "repose" instead of "abundance," from a root  $\frac{1}{2}$ ,  $\frac{1}{2}$ . I would now prefer the latter version. In the line above quoted, *Šes. Gr.* has been erroneously printed in p. 487 for *Neb. Gr.*

𪛗, 𪛘, 𪛙.—New Syl. 75.

Y 𐎶𐎵𐎲𐎠𐏀 . 𐎶𐎵𐎲𐎠𐏀 . 𐎶𐎵𐎲𐎠𐏀 ✕.—New Syl. 99.

I do not see what these extracts mean beyond shewing the sound.

¶  $\rightarrow$ II, in—See l. 17 in p. 62, and read a note on  $\rightarrow$ II  $\rightarrow$ III  $\rightarrow$ IV  $\rightarrow$ V, *inger*, in p. 88, l. 15.  $\rightarrow$ II  $\rightarrow$ II is not uncommonly put for *SW* in the name of Sennacherib instead of the more correct form  $\rightarrow$ II  $\rightarrow$ II  $\rightarrow$ II; see Sen. T. B. 26.

UN  menogram for nisi; *Men, People*. Heb. .

I EIII E I EIII E I. — Syl. 378.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000 1001 1002 1003 1004 1005 1006 1007 1008 1009 1010 1011 1012 1013 1014 1015 1016 1017 1018 1019 1020 1021 1022 1023 1024 1025 1026 1027 1028 1029 1030 1031 1032 1033 1034 1035 1036 1037 1038 1039 1040 1

See , var.  , Senk. Cyl. 1. 9.

**EI A EI \* I-I EI II I-I EIII I- I- A I-I EII**  
**=A \* EI \* I-I,** alga-sunnti ma ana nisi matti-ya amnu-sunnti ;  
*I took them, and to the men of my territories I allotted them.—Tig. iii. 5.*

See also Sen. T. iii. 58: iv. 18.

I believe this is often the meaning of *onus*, instead of "accounted," as I have generally rendered the word. It seems more likely that the monarch would distribute the captured enemies among his people than account them his people; and the Hebrew *nasak* counterbalances the rendering; see *gamas* and *minak* in Dan. 1. 5 and 10.











NBD 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒𐾓𐾔𐾕𐾖𐾗𐾘𐾙𐾚𐾛𐾜𐾝𐾞

NBH 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, napih er Sinahte;  
*laying waste the city Sinahte.*—Botta 36, 21.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, napih Bit-Dakkurri;  
*laying waste Bit-Dakkurru.*—Eoar ii. 42. See p. 219.

In the parallel line 2 Eoar iii. 19, 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, *naht*, "I plundered," replaces napih, "laying waste," and the evidence afforded here is strengthened by finding 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, *abu Shamsihai*, "I burned Shamsihai," in 2 Eoar iii. 20, as the equivalent of 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, *abu Shamsihai*, "burning Shamsihai," of Eoar ii. 44; the first person of the verb replacing the participle in both cases. The 𐎠𐎢𐎡𐎢, of course, should have been 𐎠𐎢𐎡𐎢.

NBZ 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, nibirgun; *their Name.* See nibit-gun, p. 954.

NBT (𐎠𐎢𐎡𐎢) 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, nabatu. — 48 II. 22 b.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, " 35 b.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, nabatu sa yomme " 36 b.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, nabatu sa kakkabi " 37 b.

*Nabatu* may be "the sight," Heb. 𐤒𐤁𐤕; line 36 will then be "sight of day," and line 37 "sight of star;" I have never seen any examples of these forms, but such may occur possibly in the astronomical tablets.

NBH 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, nipihs; *Airy(?)*.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 (v. 𐎠𐎢𐎡𐎢) 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 (v. 𐎠𐎢𐎡𐎢) 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, sihirti bekal sattu nipihs (v. ha) pasqu sa  
 abu ka abu mmnat usepis; *the whole of that palace airy (and) wide, of  
 ivory (and) marble I caused build.*—Eoar vi. 4.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 (𐎠𐎢𐎡𐎢) 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
 𐎠𐎢𐎡𐎢 (v. 𐎠𐎢𐎡𐎢) 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, filli nipihs va gimir  
 paeki-sun asau; *stairs airy and all their appurtenances I raised.*—  
 39 BM 33 = Sen. B. iv. 9.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢.—35 II. 9c.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢.—35 II. 8c.

If *nibatu* may be understood to be "a seat" (root *gnab*), a collation of these two extracts may lead to the inference that *nibhs* is "a seat."



NBL    𐤏𐤍𐤊 𐤏𐤍𐤊𐤏, 𐤏𐤍𐤊 𐤊𐤍, 𐤏𐤍𐤊 𐤏𐤍𐤊, 𐤏𐤍𐤊 𐤊𐤍 𐤏𐤍𐤊, napal, c.  
naplu, n. napli, napali, g. *Fall, Destruction.* Heb. נָפַל נָפַל.

𐤏𐤍𐤊 𐤊𐤍 𐤏𐤍𐤊𐤏 𐤏 𐤏𐤍𐤊𐤏 𐤏 𐤏𐤍𐤊𐤏 (v. 𐤏𐤍𐤊 𐤏𐤍𐤊𐤏),  
naplu eli-sua amzanin; *destruction upon them I poured down.*—Sard. ii. 106.  
New Sard. ii. 24.

𐤏𐤍𐤊 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏  
𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏, namut eli Aribi izanuu nabl; . . . . . upon the Arabs they  
have poured down destruction.—Assur b.p. ix. 65.

𐤏𐤍𐤊 𐤊𐤍 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏  
𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏, dur-su raba va  
apayate-su sa agurri sua napali agba-su; *his great castle and his buildings*  
*of brick to be thrown down I decreed it.*—Tig. vi. 28. See p. 42.

𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 (qu. 𐤏𐤍𐤊𐤏) 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏  
𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏, or Niti  
[qu. Nikauti] alme ma ina isati va napal . . . . . ti qati . . . . .; *the city of*  
*Niti I approached, and with fire and destruction . . . . .*—Bavian 46.

The bit immediately following is broken; after which we have the carrying  
away of people, high and low.

𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏  
𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏  
𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏, napli malmali  
eli-su usazania ultu pan [ta si] naharrat izkoti-ya melamme biluti ya ibbir  
ma er-su uvassir; *the fall of clubs upon him I poured down, from before the*  
*fear of my arms (and) the approach of my power he retreated, and his city he*  
*abandoned.*—New Div. ii. 68. See p. 798.

𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 (𐤏𐤍𐤊𐤏) 𐤏𐤍𐤊𐤏𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏  
𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏  
𐤏𐤍𐤊𐤏 𐤏𐤍𐤊𐤏 (v. 𐤏𐤍𐤊𐤏) 𐤏𐤍𐤊𐤏, Bazu (mat) nagú sa asar-su rubnuq milak  
napali quqqur nut asar zammme (v. zamame); *Bazu, a province whose place*  
*is remote, a path of destruction, a land of death, a place of thirst.*—Esar iii. 26.

See p. 853. In that page I noticed the loss of a reference to 𐤏𐤍𐤊𐤏  
in the sense of "king." It is in l. 25 of Dr. Oppert's copy of Sargon, published in  
1870; see note in p. 794.









NBM  $\text{𐎠𐎠𐎡}$ , nabest; *Lives*; pl. of napistu  $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$ ; see p. 911, l. 3. Heb. נָפִישׁ.

$\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$ , napmat-sunn panu-sun tehisu; *their lives before them wasted away*.—Assur b.p. iv. 117.

$\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$ , npallat napmat-qu; *I spared his life*.—Assur b.p. ix. 97.

$\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$ , la usenibu napmat-qu; *he did not save his life*.—Emr ii. 34.

NBN  $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$ .  $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$ . *Inscribed Tablet. Accadian. Naré in Assyrian.*

$\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$ , ulsir, *writing*.—40 II. 46 b.

$\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$ , " 47 b.

$\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$  ( $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$ ), naré. " 48 b.

$\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$ , " 49 b.

I learn from two of these extracts that the sound was *naré*, and that one meaning was "writing;" but I get nothing useful as yet from the others. The form  $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$  is constantly used in Assyrian monuments, and the only case of the Assyrian *naré*, beyond the bilingual slabs, are in 3 Michanx.

$\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$ , naré auaú naaú; (*he who*) *this inscription shall take up*.—3 Mich. line 6 at foot.

The identical line is found with the Accad equivalent in 1 Mich. ii. 34, and 2 Mich. ii. 10.

$\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$ , ili mala ina eli [muhhi] naré (aui) mala sum-susu zakru; *the gods whoever upon (this) tablet, whatever their names are recorded*.—3 Mich. iii. 23; iv. 32.

The same clause occurs in the long line written perpendicularly upon col. ii. on the same stone, with *sumsum* instead of *sum*.

$\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$ , ili rabi mala ina uari aui sum [mu]-susu zakru; *the great gods whoever in this tablet their name is written*.—2 Mich. ii. 36.

$\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$   $\text{𐎠𐎠𐎡𐎠𐎠𐎡}$ , ili rabi mala ina nare anno sum-su nabú; *the great gods whoever in this tablet their [his] name is announced*.—Bavian 59.

I do not remember seeing this change of case in an Accadian word elsewhere, except perhaps in *muhhi*, *muhhi*; see p. 767.

NBN 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠, 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠, 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠, 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠,  
nabuit, c. nabuita, n. nabuiti, g. *Produce, Fruit, Offspring, Production.*  
Heb. נבט.

𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 . 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠, nabuita =  
illutu.—29 II. 71 c.

Shows that one value of nabuita was "family." See p. 462.

𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠  
𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠, dami-en turi nabuit libbi-en illat-en [illaṇu]; *his wives,*  
*the children, fruit of his loins, his family.*—Tig. II. 29. See also II. 47;  
v. 17; vii. 13.

𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠  
(v. 1 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠), nabuita ellutu en Tiglath-pileser; *noble offspring of*  
*Tiglath-pileser.*—Obel. 19; New Div. I. 11. See p. 341.

𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠  
enurat nabuit-en [nabniga] zimu namru; *surpassing her offspring, . . . .*—  
1 Bektis 2.

𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠  
ultū kirib ḫarsani asar nabuiti-sunu; *(trees, &c.) from within the forests, the*  
*place of their production.*—Esar v. 23.

𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠  
𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠  
istu ibna-ani bilu il-banu-a Marduk ipsunu nabuiti ina ammu; *when he made*  
*me, the lord, the god my maker, Marduk, he deposited(?) my germ in the*  
*mother.*—E.I.H. i. 25.

𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠  
bilat illi  
bilat nabniti; *the lady of gods, the lady of offspring.*—38 BM 3.

𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠  
𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠  
nabuit-ṣun [nabnigun] pedi lamaggi napns nri en 2 ina libbi zaḫalū latbusu;  
*their produce, sacred figures made of bronze, which two among (them were) of*  
*marble carved.*—41 BM 30—Sen. B. iv. 25.

NBN I do not understand *nabni* in the following line:—

𐎠𐎢𐎶 𐎠𐎢𐎶𐎶 (𐎠𐎢𐎶) 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶  
 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶, *sedi lamaṣṣi maḥḥi sa patlulu nabniṭi; bulls and lions*  
*large, estimated . . . .—41 BM 27 = Sen. B. iv. 23. See p. 688.*

𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶, Nabanāse.—Tig. iv. 64.

One of sixteen mountainous districts on the "Upper Ocean," traversed by the monarch. Probably about the sources of the Tigris and Euphrates.

NBS 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶, Nabāṣ.—Assur h.p. vi. 83.

One out of a number of Eleme divinites carried off to Assyria by Assurbanipal.

𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶, 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶 (𐎠𐎢𐎶) 𐎠𐎢𐎶,  
*nabaṣi, kima nabaṣi (v. napaṣi); like Rubbish, or Dirt.*

𐎠𐎢𐎶 (𐎠𐎢𐎶 𐎠𐎢𐎶) 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶  
 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶, *pagri (quradi)-sunu*  
*ḥiriḥa kima nabaṣi lū azrub; the bodies of their soldiers (v. their bodies)*  
*I heaped up like rubbish (on) ḥiriḥu.—Tig. iv. 21.*

𐎠𐎢𐎶 (𐎠𐎢𐎶) 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶 (𐎠𐎢𐎶) 𐎠𐎢𐎶 𐎠𐎢𐎶  
 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶, *pagri-sunu kima napaṣi sata lu azrub; their*  
*bodies like rubbish (on) the mountain I heaped up.—Sard. i. 53; Sard. ii. 17.*

𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶  
 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶, *tamti ina pagri-sunu kima napaṣi lu azrub; the sea*  
*with their bodies like dirt I heaped up.—New Div. ii. 78.*

The plural here is made by 𐎠𐎢𐎶 instead of 𐎠𐎢𐎶<<<.

𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶  
 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶, *mei [ai] nahri-su ina pagri quradi-su*  
*izrubu nabaṣis; the waters of his rivers with the bodies of his soldiers they*  
*heaped up like dirt.—Botta 151, 22 = 130. See p. 570.*

𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶  
 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶 𐎠𐎢𐎶, *sa masak Ḥūbīdi hammaḥ izrubu nabaṣis; who the skin of Ḥūbīdi with heat*  
*he burned as rubbish.—Sarg. 25. See p. 430.*

I have made very unsatisfactory notes on these passages in pp. 430 and 570, and am not prepared now to offer anything better. The translations proposed above are mainly the results of my suggestions in p. 570.







NBS 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠, napus; *Mod.* (*Niphal participle of "epus."*)

𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠, sedi lamnasi napus eri;  
bulls and lions made of bronze.—Sen. B. iv. 25 = 41 BM 30. See p. 336.

𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠, nipise; see 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠.

𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠, napisuri; to be Told, or Interpreted. Heb. 𐤒𐤏𐤑, or Ch. 𐤒𐤏𐤑.

𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠, arrat la nabauri hulta l'iruru-su; (with) curses  
unutterable evilly may they curse him.—1 Mich. iv. 23.

The same line occurs in 3 Mich. iii. 25, and in the first long line in the margin of 5 Mich.

𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠, ar la napauri maruste l'iruru-su; may curses unutterable (and) grievous curse  
him.—2 Mich. ii. 15.

Observe ar for arrat; such abbreviations are not very uncommon; see pp. 205, 637.

𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠, 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠, 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠,  
𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 (v. 𐎠𐎢𐎺𐎠) (𐎠𐎢𐎺𐎠) 𐎠𐎢𐎺𐎠, napistu,  
napisti, napista, napista's, napent, napenti; Monog. 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠, Life.  
Heb. 𐤒𐤏𐤑.

𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠, napistn ul esib; one alive I did not  
leave.—Sen. Gr. 19.

𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠, 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠,  
𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 (Bab. 𐎠𐎢𐎺𐎠)  
𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠, appari l'ustashir-en ana mda  
napisti nisi Babilā-ki askunū; a lake I enclosed it, for sustaining(?) the lives  
of the men of Babylon I established (it).—Neb. Gr. ii. 15.

In the printed plate 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 is given instead of 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠.  
I have read the word *tena* in p. 638, but Mr. Teilbot has explained to me the cause  
of the mistake, which was merely the omission of the perpendicular line before 𐎠𐎢𐎺𐎠.

𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠, 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠,  
𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠, ana Gula edirat gamilat napisti-ya; to  
Gula the regulator and benefactor of my life.—E.I.H. iv. 39.

See pp. 176, 179, and correct the erroneous versions there.

𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠, ina gir anbar sippi-su napista-en usuti; with sharp sword of iron his life he  
laid down.—Botta 148, 5 = 77. See p. 725.









𐤎 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 (v. <), 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍, nagû, s. nagé, pl. *Province, District*. Qy. Arabic نَجْدَة.

𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 . 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 . 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 (Syl. 147.

𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 (𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍) 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 . . . . . 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 (𐤠) 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 .  
 Gu(g)u sar Luddi nagû na nihîrti habba . . . ina satti usapri(-su) ma Assur  
 ilu banu-a umma; *Gyges king of Lydia, a province of across the sea . . . .*  
*in a dream Assur the God who made me related to him that . . . . .*  
 Assur b.p. iii. 6 = Egypt. Camp. ii. 15, Sh. 29, Vol. 3.

I do not understand the insertion of ma here; it occurs in both places.

𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍  
 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍  
 rapen nagû Yahudi Hazaqinhu sar-su ebad abanni; *the wide province of*  
*Judea, (and) its king Hezekiah, wrought my pleasure.*—Neb. Yau. 15.

𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 (𐤠) 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍  
 Bâzu nagû sa asur-su ru'nu; *Bâzu a country which its place is far off.*—  
 Esar iii. 27.

𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍  
 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍, 6 nagî padi-su aksud ma eli  
 pihati-su uruddi; *six districts of his border I took, and to his government I*  
*added.*—Botta 147, 3 = 63. See also 147, 10 = 70.

𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍, nagî  
 snatnu alme aksud; *those districts I attacked, I occupied.*—Botta 147, 11 = 71.

𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍  
 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍  
 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍, 8 ori balpi sa Tuaya adi nagé sa Teluṣina Andiai aksud; *eight*  
*fortified cities of Tuaya, with the districts of Teluṣina (king of) Andiai, I*  
*occupied.*—Botta 146, 8 = 44.

See further in Sen. T. ii. 24. Botta 146, 7 = 43; 147, 11 = 71.

𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍 𐤠𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍  
 eri sa kirib nagé natunn aksud; *the cities of within [or which were in] those*  
*districts I seized.*—Neb. Yau. 25.

NG

𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁  
 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁  
 nagû suntu ana isuti aḡbat; *entirely the city I occupied; that province I*  
*renovated.*—Sen. T. i. 50.

Dr. Oppert translates "Je fis occuper la ville entière, et je la refis de nouveau."  
 Mr. Talbot's version is "The whole of the city I destroyed. That city I built again."  
 I append two passages which are evidence that the phrase *ana isuti aḡbat* implies  
 "reinstating" rather than "rebuilding." I hardly see through the phrase; it may  
 perhaps imply "I took back again."

𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁  
 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁  
 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁  
 kisitti qati-ya ina libbi usesib; *that province I reinstated, the people of*  
*Bit-Yakin, the acquisition of my hands, in it I settled.*—Botta 153, 7 = 151.

𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁  
 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁  
 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁  
 Anzaria almi aksud ma nesi ana Assur-ki utir ma ana isuti  
 aḡbat; *Anzaria (and other cities) I attacked (and) occupied, and the people to*  
*Assyria I restored and reinstated.*—Botta 147, 5 = 65.

Sargon goes on to say that he changed the names of the cities.

𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 (𐤀𐤍𐤁), mat-nu-gi(n); *Land of No-Sunshine.*

All I know of this group is told in p. 906. See 𐤀𐤍𐤁 𐤀𐤍𐤁 (which  
 I believe to be a merely graphic variety of 𐤀𐤍𐤁) in p. 348.

NGB

𐤀𐤍𐤁 𐤀𐤍𐤁, 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁, naqab, naqabi; *Digging, Boring, Excavation;*  
*Destruction.* Heb. 𐤏𐤏𐤁, "to pierce," "bore," "dig," &c.

𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁, naqaba, *ac. fem. Devastation, Ruin.*

𐤀𐤍𐤁 𐤀𐤍𐤁 .... 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁  
 mar ma .... etibbiru naqab birāto; *the king who .... has promoted the digging*  
*of wells.*—Sarg. 11.

𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁  
 birāti; *I have promoted the digging of wells.*—Botta 145, 3 = 15.

The two lines are almost identical; the main difference consists in the leading  
 relative *ma*, requiring the subjunctive *etibbiru*. The value *ab* or *ab* is shown in the  
 following extract:—

𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 . 𐤀𐤍𐤁 . 𐤀𐤍𐤁 𐤀𐤍𐤁 𐤀𐤍𐤁 .—Syl. 542.

NGB    𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴  
 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴, adi  
 anaku tabde Bit-Yakin va naqab Arime usakkann; whilst I the destruction of  
 Bit-Yakin and the devastation of Aramæa was effecting...—Botta 153, 5 = 149.

In p. 18 I have given this value of adi when followed by eli sa; I had not then noticed any case of such value when not so followed.

𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴  
 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴  
 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴  
 ina liti u danani sa ili rabi bili-ya sa galli-ya nambu ma usaqiba naqab  
 gari-ya; by the decrees and ordinances of the great gods my lords, who  
 my servants have attached (to me), and have effected the destruction of my  
 enemies.—Botta 145, 4 = 16; see also Botta 16<sup>bis</sup> 62.

𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴  
 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴  
 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴  
 sarruti-ya ina sat kâpi sa mde ina zit naqabi-sa abni; at the head water, the  
 source of the Tigris, a statue of my majesty, in the depression(?) of the mountain,  
 in the outgoing of its excavation, I built.—16 BM 47 and 47 BM 29.

See pp. 516-7. The meaning is perfectly clear, but there is a little doubt about a word or two; cf. Obel. 92-3.

𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴  
 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴  
 ina kizir arduti-ya mat-qu kima alpi am(?) adis eri-sa naqabta usalik; with  
 the body of my adherents his country like wild(?) cattle I trampled, (to) his  
 cities devastation I brought (made go).—New Div. ii. 52.

𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴  
 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴  
 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴  
 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴  
 tameratu-sa sa ina la mami naqabta  
 suluka ma satâ kettuti va nisi-sa mēo [ai] siqi la idâ; its neighbourhoods  
 which in want of water [no water] to ruin were brought, and \* \* \* and its  
 people waters drinkable knew not.—Bavian 6.





NGK I 𐎎𐎕 𐎠𐎫𐎗𐎕 𐎕𐎕𐎕, I 𐎎𐎕 𐎕𐎕𐎕, Nikkú, Nikú; *Necho, king of Egypt.*

I 𐎎𐎕 𐎠𐎫𐎗𐎕 𐎕𐎕𐎕 I 𐎕𐎕𐎕𐎕 𐎕𐎕 𐎎𐎕𐎕  
I 𐎎𐎕 𐎕𐎕𐎕𐎕 𐎕𐎕𐎕𐎕 𐎕𐎕𐎕𐎕 𐎕𐎕𐎕𐎕 𐎕𐎕𐎕𐎕 𐎕𐎕𐎕𐎕  
𐎕𐎕𐎕 𐎕𐎕 𐎕𐎕𐎕 𐎕𐎕 𐎕𐎕𐎕. Nikkú Sariudari Pakruru sarri sa  
kirib Murur iskunu abu banú-a; *Necho, Sariudari, and Pakruru, kings whom*  
*in Egypt had established the father who begat me.*—Egyp. Camp. 28 III. 33.

I 𐎎𐎕 𐎕𐎕𐎕 𐎕𐎕𐎕𐎕 𐎕𐎕𐎕𐎕 I- 𐎕𐎕-𐎕𐎕 𐎕𐎕- 𐎕𐎕𐎕 𐎕𐎕 𐎕𐎕.  
Nikú sar Mempi u Sai; *Necho king of Memphis and Sai.*—Assur b.p. i. 92.

𐎕 (𐎕𐎕) 𐎕𐎕 𐎕𐎕𐎕 𐎕𐎕𐎕 𐎕𐎕𐎕, adi nakkáh; *Sharply.*

𐎕𐎕𐎕 𐎕𐎕𐎕 𐎕𐎕𐎕 𐎕𐎕𐎕 𐎕𐎕𐎕 𐎕𐎕𐎕 𐎕𐎕𐎕 𐎕𐎕𐎕 𐎕𐎕𐎕 𐎕𐎕𐎕  
𐎕𐎕𐎕 𐎕𐎕 𐎕𐎕 𐎕𐎕𐎕𐎕 𐎕𐎕𐎕 𐎕𐎕𐎕, amura adi nakkáh ina libbi sa  
enai ina eli-kunu; *I am watching sharply within my eyes over you.*—Mr. Smith's  
Assurbanipal, p. 189, l. 5.

I do not know the authority for "sharply."

𐎕 𐎕𐎕 (v. 𐎕𐎕𐎕) 𐎕𐎕𐎕 𐎕𐎕𐎕, nak(k)amati; *Accumulations.*

𐎕𐎕𐎕𐎕 𐎕𐎕𐎕, nukkumu; *Accumulated.*

These are niphal forms from a root *kun* or *kam*, "to accumulate," which I have  
not found as verbs, but of which nominal forms occur in pp. 566-568. *Nukkumu* is  
the periphrastic form, like *enamur*, "they were left," *enammur*, "they were seen,"  
Hilcke's Grammar, p. 495, Journ. R.A.S., 1866.

𐎕𐎕𐎕𐎕 𐎕𐎕𐎕𐎕 𐎕𐎕𐎕𐎕 𐎕𐎕𐎕𐎕 𐎕𐎕𐎕𐎕 (v. 𐎕𐎕𐎕) 𐎕𐎕𐎕𐎕 𐎕𐎕𐎕𐎕 I 𐎕  
𐎕𐎕𐎕𐎕 𐎕𐎕𐎕𐎕 𐎕𐎕𐎕𐎕 (𐎕𐎕𐎕) 𐎕𐎕𐎕𐎕 (𐎕𐎕𐎕) 𐎕𐎕𐎕𐎕 (𐎕𐎕𐎕)  
𐎕𐎕𐎕𐎕 (𐎕𐎕𐎕) 𐎕𐎕𐎕𐎕 𐎕𐎕𐎕𐎕 𐎕𐎕𐎕𐎕 I 𐎕𐎕𐎕𐎕 . . . .  
𐎕𐎕𐎕𐎕 𐎕𐎕 𐎕𐎕𐎕𐎕 𐎕𐎕𐎕𐎕 𐎕𐎕𐎕𐎕 I 𐎕𐎕𐎕𐎕 𐎕𐎕𐎕𐎕, apte ema bit  
nak(k)amati-susu sa kaspi hurazi asu naga nukkumu kirib-susu . . . .  
usepa-mma mullatis amnu; *I opened by force their treasury (house of accumu-*  
*lations); what silver, gold, plunder, furniture, were accumulated within them*  
*. . . . I took out, and as booty I accounted.*—Assur b.p. vi. 50, 51. See more  
in pp. 935-7. See also 𐎕𐎕𐎕𐎕 𐎕𐎕𐎕𐎕, &c.

𐎕 𐎕𐎕𐎕𐎕 𐎕𐎕𐎕𐎕, nukkuri; *Enemies.*

𐎕𐎕𐎕𐎕 𐎕𐎕𐎕𐎕. 𐎕𐎕𐎕𐎕 𐎕𐎕𐎕𐎕 𐎕𐎕𐎕𐎕, nukkuru-su =  
nukkuri-ka; *thy enemies.*—16 II. 126. See Accad su = ka, pp. 303-4.













NGR

𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵  
𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵  
𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵  
yommis alqá kima Yav ingum; upon the whole of the soldiers, wicked rebels,  
glowing like the day I dashed down, as Yav pours.—Sen. T. v. 61.

𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵  
𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵  
ana sumkut nakiri sutbú izkuti-su; protector of the weak, who for the chastise-  
ment of rebels brings forth his weapons.—Botta 36, 9; Epithet of Sargon.

𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵  
𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵  
𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵  
𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵  
kassá mala aibi ana sirikti surkâ; stability of throne, length [age] of years  
chastisement of rebels, much capture of enemies to length prolong.—Birs ii. 21.

See *ai nai nakiri mugalliti* -tu in pp. 731 and 851.

𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵  
𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵  
𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵  
Assur billi-ya sa ina mati nakráte ilubu-sa ina Harrakute eqiga kirib-sa;  
the glory of Assur my lord, which in hostile lands he had gained (it) among  
the Arachorians, I sculptured within it.—Emar vi. 11.

See pp. 267, 451, where I made some suggestions which I have adopted here  
as more probable, though still with doubt.

𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 (𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵) 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵  
𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵  
𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵  
𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵  
nagap nakruti Assur-ki usamqit yadai ina tugulti-sun rabiti ultu ziluk adi  
sillan; he hath entrusted to me strength to destroy those rebelling against  
Assyria, my forces by their great service have subdued from east to west.—  
R.I. Vol. 1, Pl. 7, F. 1. 7.

This is by no means clear or certain, and I should not have entered it but for  
the word *nakruti*, which I do not find elsewhere; moreover, several letters are almost  
obliterated. *Ziluk* and *sillan*, "east" and "west," occur also in Botta 152, 22 = 166,  
and in the Gold Tablet, l. 3.



NGR 𐎠𐎵𐎲𐎠 . 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠, nagiru; an *Officer*.

𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠  
𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠  
Numma-ki; *Hummanundasa the Nagir of the king of Elam*.—Sen. T. v. 69.

NGT 𐎠𐎵𐎲𐎠 . 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠, 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠, 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠,  
Nagitu, Nagiti, Nagite. See p. 227.

*Nagit* and *Nagita-Dikkina* occur several times in the inscriptions of Sennacherib as cities of Elam; in addition to those passages cited in p. 227, see Sen. B. ii. 37; iii. 10; iv. 27; and once with the addition of *Ruggi*, Sen. T. iii. 56. *Dikkina*, without *Nagita*, is mentioned in Sb. Ph. iv. 11, as being attacked by the king after passing the *Mie-Turnet* [the Tornadoes of Pliny], which falls into the Tigris on the east. See p. 2.

𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠, uiguta. See p. 976, and Talb. Gloss. No. 287.

ND 𐎠𐎵𐎲𐎠, See Napar.

𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠, paltu; *Battle, War*.

𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠  
𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠  
irvalda-kka sa nisi Panai ruhuqu ulta mati-su paltu i(keb)us; *be it known unto thee (that) of the people of Persia, far from their [his] country war shall be made*.—N.R. No. 6, l. 29.

I will not pretend to explain this passage perfectly, but the restoration proposed seems probable. See p. 351, and read in line 12 "Beh. 51; N. R. 29," instead of "Beh. 91; N.R. 22." I have said in the same page that I had not found this word occurring before the Persian period; but it has been recently discovered by Mr. Smith in a fragment of Assurbanipal, vi. 6, and printed in his very valuable work, p. 219; the line reads:—𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 (v. 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠)  
𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠, *uytapir* (v. *uytappir*) *ana palti-yu*; "he collected to my fight [to fight with me]." The line is printed *uytapir*, both in the plate and in Mr. Smith's edition, but the form is unknown.

𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠, Nadû. Heb. נָדָו, נָדָו.

Nadû appears to be a verbal form, signifying motion or position. I am not quite sure of my versions in either of the following passages.

𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠  
𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠  
𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠  
𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 (v. 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠) 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠 𐎠𐎵𐎲𐎠, or Urrahinas er  
daustu-sunu an iua Panari nadû pulbu adiru melam Asur bili-ya lu iehup  
(v. *izap*)-suuti; *Urrahinas their strong city, which (was) in Panar, marching against, [as I marched against] the great fear of the approach of Asur my lord overwhelmed them (v. routed them)*.—Tig. ii. 37.



ND

𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁  
 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁  
 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁  
 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁, Magganubba sa ina niri Muzri sadi ina eli numba' va ribit  
 Niná kima dimti nadú; *Magganubba which at the foot of the hill-country above  
 the springs and in the vicinity of Nineveh as a model, is situated.*—Sarg. 34.

See pp. 749-50, where I made a gross error, not being aware that *ki* does not  
 usually follow the phonetic name of a city. I was reminded of this by Dr. Oppert's  
 transliteration of the passage in his "Inscriptions de Dour-Sarkayan." I saw also  
 the justice of his translation, which I had misunderstood, because it was not literal.  
 The word *dimti*, in page 275 of my Dictionary, was rendered there incorrectly as a  
 "trophy;" I now think it signifies an "example" or "resemblance," in the sense of  
 either a warning or a model. See the Hebrew *דִּמְיוֹן*.

𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁, usmannu  
 sakin ma nadi madaqtú; *pitching the tents, and placed the intrenchment.*—  
 Assur b.p. B. 46.

The plate has 𐎠𐎢𐏁, corrected to 𐎠𐎢𐏁 by Mr. Smith.

𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁  
 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁  
 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁  
 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁  
 summanu urrut upal-sunuti ma askuna tahta-sun; *like fattened oxen which  
 are driven (and) counted, promptly I overthrew them and effected their  
 subjugation.*—Sen. T. v. 74. See p. 867.

𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁—40 II. 45b.

I do not see the meaning of *sade* in the following extract; as the whole passage  
 relates to the conduct of one of the sons of Merodach-baladan, who had made up  
 his mind to resist the new king Esarhaddon notwithstanding the defeat of his  
 brother (Sen. T. vi. 7), the second clause may probably imply that he did not take  
 warning from his brother's fate; but *ahí*, "of a brother," is the only word I am sure  
 of, and my rendering is but a makeshift. The last letter is damaged on the slab:—

𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁  
 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁  
 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁  
 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁  
 𐎠𐎢𐏁 𐎠𐎢𐏁 (?), sú ul ipluh nade ahi ul irsi mardi ul uvassir va  
 rakbu-sa adi mahri-ya ul isura-mma salma sarriti-ya ul iri(?); *he did not  
 fear, at the doom of his brother he trembled not(?), rebellion he did not  
 abandon, and his messenger to my presence he did not send, and the peace  
 of my majesty he did not ask for(?).*—2 Esar ii. 8.

I take *irai* from the Hebrew *יָרַע*, "to tremble," with much hesitation.













NDN 𐎠 𐎡𐎢. 𐎡𐎢. 𐎠𐎢 𐎡𐎢 𐎡, nadanu; to Give.—New Syl. No. 72.

𐎡𐎢 𐎡𐎢 𐎡. 𐎡 𐎡𐎢 𐎡 𐎡𐎢𐎡, nudunú; Gift.—9 II. 56.

𐎡𐎢 𐎡𐎢 𐎡 𐎢𐎡. 𐎡 𐎡𐎢 𐎡 𐎡𐎢𐎡 𐎡𐎢, nudunú-su; his Gift.—9 II. 66.

𐎠 𐎡 𐎡𐎢 𐎡𐎢, 𐎡 𐎡𐎢𐎢𐎢 𐎡𐎢 𐎡𐎢, nudani, nudunne; Gifts.

𐎠 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢𐎢𐎢 (𐎡𐎢𐎢 𐎡𐎢𐎢 𐎡𐎢) 𐎡 𐎡𐎢  
𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢𐎢𐎢 𐎡𐎢𐎢 𐎡 𐎡𐎢 𐎡𐎢 𐎡𐎢𐎢𐎢 𐎡𐎢𐎢 𐎡𐎢𐎢𐎢 𐎡𐎢𐎢  
1000 ku-lubul(ú birne ku-)kumi binat-qu [tur-enl] itti nudani-sa .....  
amhar-su; one thousand garments of woollen (and) linen, (and) his daughter,  
with her gifts ..... I received [it].—N. Div. ii. 23.

Immediately following the above we have binat-qu [tur-enl] itti nudani-sa amhar in lines 26 and 28. See also pp. 553 and 561.

𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢𐎢𐎢 𐎡𐎢𐎢 𐎡𐎢𐎢𐎢 𐎡𐎢𐎢 𐎡𐎢𐎢𐎢 𐎡𐎢𐎢  
𐎡𐎢 𐎡𐎢𐎢 𐎡𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎡𐎢 𐎡𐎢𐎢 𐎡𐎢𐎢 𐎡𐎢𐎢𐎢 𐎡𐎢𐎢𐎢 𐎡𐎢𐎢  
𐎢𐎢 𐎢𐎢 𐎡𐎢𐎢𐎢 𐎡𐎢𐎢𐎢 𐎡𐎢𐎢𐎢 𐎡𐎢𐎢𐎢 𐎡𐎢𐎢𐎢 𐎡𐎢𐎢𐎢 𐎡𐎢𐎢𐎢  
𐎡𐎢𐎢𐎢 𐎡𐎢𐎢, binat pit libbi-sa itti nudunne mahdi ana epis sal tiginti ana  
Nineveh-ki ubila-mma anassiq niri-ya; a daughter the issue of his loins,  
with large gifts, to do female-service to Nineveh he sent, and he kissed my  
feet.—Assur b.p. ii. 116.

\* 𐎡𐎢 in lithographer's sheet

𐎠 𐎡𐎢 𐎡𐎢, nirib; Extent; Whole. Heb. 𐤏𐤍𐤁.

𐎡𐎢𐎢𐎢 𐎡𐎢𐎢 ..... 𐎡𐎢𐎢 𐎡𐎢𐎢 𐎢𐎢 𐎡𐎢𐎢 𐎡𐎢𐎢𐎢 𐎡𐎢 𐎡𐎢  
𐎡𐎢 𐎡𐎢𐎢 𐎡𐎢𐎢𐎢 𐎡𐎢𐎢 𐎢𐎢 𐎢𐎢𐎢 𐎡𐎢𐎢𐎢 𐎡𐎢𐎢 𐎡𐎢𐎢𐎢 𐎡𐎢𐎢  
𐎡𐎢𐎢𐎢 𐎡𐎢𐎢𐎢 𐎡𐎢𐎢𐎢 𐎡𐎢𐎢𐎢 𐎡𐎢𐎢𐎢 𐎡𐎢𐎢𐎢 𐎡𐎢𐎢𐎢 𐎡𐎢𐎢  
𐎡𐎢𐎢𐎢 𐎡𐎢𐎢𐎢 𐎡𐎢𐎢𐎢 𐎡𐎢𐎢𐎢 𐎡𐎢𐎢𐎢 𐎡𐎢𐎢𐎢 𐎡𐎢𐎢𐎢 𐎡𐎢𐎢  
(𐎡𐎢𐎢𐎢 𐎡𐎢𐎢) 𐎡𐎢𐎢𐎢𐎢 𐎡𐎢𐎢𐎢𐎢𐎢 (v. 𐎡𐎢𐎢 𐎡𐎢𐎢𐎢𐎢 𐎡𐎢𐎢𐎢)  
𐎡𐎢𐎢𐎢 𐎡𐎢𐎢𐎢 𐎡𐎢𐎢𐎢 𐎡𐎢𐎢𐎢 (v. 𐎡𐎢𐎢𐎢 𐎡𐎢𐎢𐎢𐎢 𐎡𐎢𐎢𐎢) 𐎡𐎢𐎢  
𐎡𐎢𐎢𐎢𐎢 𐎢𐎢𐎢, ear sa ..... ḥarsāni birāto sa nirib asā lā mina iptn  
ma emuru durug-sa tudat la'ari paqāto sa asar-sina pattuqu (mā) etattiq  
(v. etettiq) ma etibbiru(rn) nagab birāto; the king who ..... forests  
remote, whose extent (was) wide, without number hath opened, and hath  
enwreathed their roads; barren and extensive deserts, whose place was desolate,  
(greatly) hath traversed, and hath promoted the digging of wells.—Sarg. 11.  
Cf. Botta 145, 3 = 15.



NDN    𐎠𐎢𐏁 𐎡𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁  
 -𐎠𐎢𐏁 <𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 <𐎡𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁  
 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁  
 upatti ma amura durug-sun; (*I who*) *forests remote, which their extent*  
*(was) wide, without number have opened, and have surveyed their roads.*—  
 Botta 145, 2 = 14.

𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 . . . . <𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 (𐎠𐎢𐏁 𐎠𐎢𐏁) 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁  
 𐎠𐎢𐏁 𐎠𐎢𐏁 <𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁  
 dalati [ig-ik] . . . . miṣir eri namri urakkis ma urattá niriḫ-sun; *the doors*  
 . . . . (*with*) *bands of shining metal I bound, and completed the whole of*  
*them.*—Botta 38, 60; 42, 78.

𐎠𐎢𐏁 𐎠𐎢𐏁, lamaṣ; *Sacred Figure; Image.* See p. 935.

𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁, Nadiu.

𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁  
 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁  
 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁  
 Dakkuri Nadiu 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁  
*tribute of Balasu son of Dakkur (and) Nadiu 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁, silver,*  
*gold, precious stones, I received.*—Tig. jun. 26.

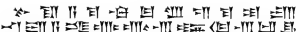
The group which, after much pondering I have left as hopeless, may possibly  
 be read *uṣa agni*, "of the sea of . . . ." but I would not venture to propose it in  
 translating.

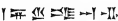
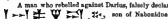
𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁, Nadsu; *king of the Nabathrans.*—Assur b.p. viii. 53, 63.

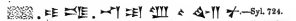
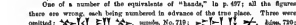
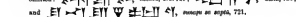



𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁, 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁, uadnata, nadātā; *Gifts.*

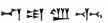
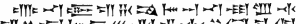
I assume, with some doubt, that *uadnata* and *nadātā* come under the same root.

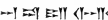
𐎡𐎢𐏁 𐎡𐎢𐏁 𐎡𐎢𐏁 𐎡𐎢𐏁 𐎡𐎢𐏁 𐎡𐎢𐏁 𐎡𐎢𐏁 𐎡𐎢𐏁 𐎡𐎢𐏁 𐎡𐎢𐏁 𐎡𐎢𐏁  
 𐎡𐎢𐏁 𐎡𐎢𐏁 𐎡𐎢𐏁 𐎡𐎢𐏁 𐎡𐎢𐏁 (𐎡𐎢𐏁) 𐎡𐎢𐏁 𐎡𐎢𐏁 𐎡𐎢𐏁 𐎡𐎢𐏁 𐎡𐎢𐏁  
 𐎡𐎢𐏁 𐎡𐎢𐏁 𐎡𐎢𐏁 <𐎡𐎢𐏁 𐎡𐎢𐏁 𐎡𐎢𐏁 𐎡𐎢𐏁, *sa ina sikir ṣamas harut [ig-pa]*  
*illitu madnata addisu (𐎡𐎢𐏁) ma nisi ba'lat Bel ultanppiru; who in the name*  
*of the Sun-god (and) the high sceptre, gifts have given, and am ruler over the*  
*lordly people of Bel.*—Tig. i. 32.

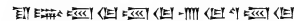
NDN   
 buṣṣu makṣu ṣimātta nadḏita ugaru kirib-sa; *spoils, merchandise, treasure, gifts, I heaped up within it.*—E.I.H. viii. 14.



¶  Nidintabīl.—Beb. Detached Inscriptions, No. 3.  
 A man who rebelled against Darius, falsely declaring that he was Nebuchadnezzar,  
 I  son of Nabonidus.

NDR  .  .  .—Syl. 724.  
 One of a number of the equivalents of "hands," in p. 497; all the figures  
 there are wrong, each being numbered in advance of the true place. Three were  
 omitted:  uṣṣu, No. 719;  ḥuṣu, 720;  
 and  anṣu as anṣu, 721.

¶  naṣṣuti; *Guard, Protector.* Heb. נֹסֵף.  
  
 unaqṣiḥa ami ili naṣṣuti  
 ṣimāt babani iereti Numma-ki adi la baso unalbiṭ; *I tore away the bulls,*  
*protecting divinities of the treasures of the gates of the temples of Elam; until*  
*none were (left) I made (them) full.*—Anwar b.p. vi. 96.

¶  il dumar; *God of Dwelling.*  
 I put this under NDR, because I may have no other opportunity of giving it.

  
 Ur-ki Erech-ki Rata-ki Lariṣa-ki Zargul-ki Kiriḳ-ki er uibiṭ Laguda askuna  
 il dumar-sun va ili-sunu sallati ana maḥṣi-sunu utir;  
 of Er, Warka, Rata, Larissa, Zargul, Kiriḳ, a city the dwelling of Laguda,  
 I established the god of their castles, and their banished gods to their fortresses  
 I restored (see p. 769).—Botta 152, 5 = 137.

I have supposed dumar to be a plural of *dur*, p. 204, like *mané*, *agugé*, and a few others. The monogram used in some of these ancient cities is made  in Sen. T. i. 57, and in the Cyprus Stone; I have also found , though the form given above from Eotia is most commonly employed. See pp. 277 and 278.









NZB אֶל־יָדַי הָיָה נֶזֶב, *naṣabate; Pillars.* Heb. נֶזֶב.

אֶל־יָדַי הָיָה נֶזֶב אֶל־יָדַי הָיָה נֶזֶב אֶל־יָדַי הָיָה נֶזֶב  
אֶל־יָדַי הָיָה נֶזֶב אֶל־יָדַי הָיָה נֶזֶב, *iz-gusuri-sa la usbar naṣabato-sa la*  
*unaṣah; its beams he shall not break, its pillars he shall not remove.—Mon. 32.*

אֶל־יָדַי הָיָה נֶזֶב, *inṣabate; Earrings.* Heb. נֶזֶב.

אֶל־יָדַי הָיָה נֶזֶב אֶל־יָדַי הָיָה נֶזֶב אֶל־יָדַי הָיָה נֶזֶב  
אֶל־יָדַי הָיָה נֶזֶב אֶל־יָדַי הָיָה נֶזֶב, *saṣuta bab usrib-si ma umṭapi ittapaṣ inṣabate sa usni-sa; the second*  
*gate admitted her and closed; were taken away the earrings of her ears.—*  
*Slab K. 162, l. 19.*

אֶל־יָדַי הָיָה נֶזֶב אֶל־יָדַי הָיָה נֶזֶב אֶל־יָדַי הָיָה נֶזֶב  
אֶל־יָדַי הָיָה נֶזֶב אֶל־יָדַי הָיָה נֶזֶב, *ammeni nigap tatpaṣ inṣabate sa usni-ya; from me(?)*  
*janitor, thou hast taken away the earrings of my ears.—Ibid. l. 20.*

אֶל־יָדַי הָיָה נֶזֶב אֶל־יָדַי הָיָה נֶזֶב אֶל־יָדַי הָיָה נֶזֶב  
אֶל־יָדַי הָיָה נֶזֶב אֶל־יָדַי הָיָה נֶזֶב, *saṣu bab usri-si ma uttir-si*  
*inṣabate sa [usni-sa]; the sixth gate passed her out, and were restored to her*  
*the earrings [of her ears].—Ibid. ii. 44.*

A brief notice of this curious document is printed in pp. 723-4, and a notice  
under *ammeni* in p. 816. See Talbot's Glossary, Nos. 156 and 171.

אֶל־יָדַי הָיָה נֶזֶב אֶל־יָדַי הָיָה נֶזֶב, *anzabtu.—40 ll. 40b.*  
אֶל־יָדַי הָיָה נֶזֶב אֶל־יָדַי הָיָה נֶזֶב, " " 41b.

From a bilingual list of stones, &c.

NZG אֶל־יָדַי הָיָה נֶזֶב אֶל־יָדַי הָיָה נֶזֶב, *naṣik,*  
*naṣiku, naṣikkani; Prince.* Chal. נֶזֶב.

אֶל־יָדַי הָיָה נֶזֶב אֶל־יָדַי הָיָה נֶזֶב אֶל־יָדַי הָיָה נֶזֶב  
אֶל־יָדַי הָיָה נֶזֶב אֶל־יָדַי הָיָה נֶזֶב, *salil Tu'muna (sa) naṣik-suna ipidu*  
*ma urru maḥar sar Kahli; the plunderer of the people of Tu'muna, who*  
*their prince had maltreated and cursed in presence of the king of Chaldeia.—*  
*Sarg. 18.*

The verbs are not quite sure, but quite probable















niqirtû kabittû ..... ann kirib Nineveb-ki er bilutî-ya arki-ya usabila-mima  
asa nadan mandatti ya opis ardati ispara rakbu-su; much treasure ..... to  
*within Nineveh, the city of my power, after me he caused carry, and to give*  
*tribute and do homage he sent his messenger.*—Sen. T. iii. 37.

*Nipirti* in the following passages, coming after a substantive, may be translated adjectively:—

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000 1001 1002 1003 1004 1005 1006 1007 1008 1009 1010 1011 1012 1013 1014 1015 1016 1017 1018 1019 1020 1021 1022 1023 1024 1025 1026 1027 1028 1029 1030 1031 1032 1033 1034 1035 1036 1037 1038 1039 104

libb-a ina Babel-ki er nigirti-su ana sunḡulā subat sarraṭi-ya ḡuk-su la eṡ;  
 in reverence of Merodach my lord, the throne(?) of my heart, in Babylon his  
 treasure-city, for the elevation of the seat of my royalty his tabernacle I have  
 not neglected.—E.I.H. viii. 34.

NZR In the following extract *er* appears to be omitted in order to avoid repetition:—

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
(*v.* 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵) 𐎶𐎵 𐎶𐎵 𐎶𐎵, *er-ki Babel-ki ana nigirti*  
*nakun; the place of Babylon to a treasure(-city) I made.*—E.I.H. vi. 56. See  
pp. 213 and 759.

𐎶𐎵 𐎶𐎵 . 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, Anmaria.—Botta 147, 4 = 64.

A city between Armenia and Media, captured by Sargon; renovated and named  
Kar Istar. See Bagaya, p. 73, and Kar-Istar, p. 667.

NH 𐎶𐎵 𐎶𐎵 𐎶𐎵, 𐎶𐎵 𐎶𐎵 𐎶𐎵, *nuh, nuhhi; Rest, Ease, Content,*  
*Solace.* Heb. נח.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, *ana nuhhi libbi iluti-ka rabiti rusuh kabiti-ka*  
*naptu Asur-ki tumallé; for the solace of heart of thy great divinity (and) thy*  
*ample stability, the dominion of Assyria thou hast accomplished.*—Bl. St. iii. 6.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, *va yási Assurbanipal*  
*na ana nuh libbi Asur va . . . .; and to me Assurbanipal, who for the solace*  
*of heart of Asur and . . . .*—Smith's Assurbanipal, p. 122.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, *ana suṭab libbi Asur n nuhhi*  
*kabiti Marduk . . . .; for gladdening the heart of Asur and for the great*  
*solace of Merodach . . . .*—Smith's Assurbanipal, p. 121.

The two preceding passages have been copied by Mr. G. Smith from fragments  
found recently; they appertain to Asur b.p. B. v. more hopelessly mutilated, printed  
in R.I. Vol. 3, pl. 32.—The two following contain feminine stems from the same  
root:—

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, *subat neṭti l'asesib-sinati; a place of rest I made them*  
*inhabit.*—Hamm. ii. 9.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
(*v.* 𐎶𐎵 𐎶𐎵) 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵, *siri nisi-ya utib subta (v. ruta) niṭta nse(a)ib-sunnti; the*  
*condition of my people (in) abundance and rest I established them.*—Tig. vii. 34.





NHZ

*rabate bili-ya na pigurritu antina usakku ma anaku anaku-janu fukida*; "a future prince, when the temples of Anu and Yav, the great gods my lords, and these towers, shall become old and shall decay, their damages may be repair." The shortest formula I remember is 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, *ruke arbu anaku-ya* [anaku] *fukida*, "may a future prince its damage repair;" in Monof. 24.

I am not quite sure of the construction of the following passage, and my uncertainty is increased by finding *anake* after *ilani* on one of the cylinders:—

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 (𐎶𐎵𐎶) 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶  
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶  
madat ilani na er-ya Asur anakute epus usaklu; (*of*) *the many temples of the gods of my city Asur the repairs I made, I completed.*—Tig. vi. 89.

NHK 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶.—Botta 151, 2(14)=110.

This group, when preceded by 𐎶𐎵, must denote simply "the time," or "the period," unless there be some error of copy. The clause containing it reads:—𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶  
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶  
"from remote days to the time of his fathers." Dr. Oppert supposes it to signify some astronomical period. See his *Commentaire Philologique*, p. 154. The pronunciation of the group is unknown to me.

NHL 𐎶𐎵𐎶 𐎶𐎵𐎶, 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, 𐎶𐎵𐎶 𐎶𐎵𐎶 (𐎶𐎵𐎶) 𐎶𐎵𐎶, nahal, nahli, nahalli; *Streams, Torrents.* Heb. נָחַל.

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 . 𐎶𐎵𐎶 𐎶𐎵𐎶.—35 II. 41 b.

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶  
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶  
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶  
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶  
ista Rasi mizir Elamto Paqada Damana Dur-Durrigalzi Rapiqa Mas-kala(?)  
nli nahal Mugri Aharri(e) rapata Hitti ana shirti-m ibila; *from Rasi on the border of Elam, the tribes of Paqud (and) Damna, cities of Dur-Durrigalzi (and) Rapiqa, Mas-kala(?) to the river of Egypt, the extended Phœnicia, Syria to the whole of it, he ruled.*—Sarg. 13.

In this abridged list of the possessions of Sargon, the group which I have read as a make-shift *Mas-Kala*, is doubtfully read by Dr. Oppert "*Aram-Soba*," and in his Latin version "*omnia desertis*;" see 𐎶𐎵𐎶 𐎶𐎵𐎶 in p. 107, where I have quoted 26 II. 12 b (wrongly printed 62), as probably giving the equivalent *hala*, "all." I have since found much clearer evidence in 16 II. 26 b. The doubtful 𐎶𐎵 after *nahal* is omitted in Dr. Oppert's copy of 1870. His version "*omnia desertis*" is probable.





NHR

I 𐎠 𐎡-𐎠 𐎠𐎵 . . . . . 𐎠𐎵 𐎡𐎹 𐎠-𐎠 𐎠 𐎠 𐎠-𐎠 𐎠𐎵  
 < 𐎠-𐎠 𐎠𐎵 𐎠 𐎠𐎵 𐎠-𐎠 𐎠𐎵 I I I I I I 𐎠𐎵 𐎠-𐎠 𐎠  
 < 𐎠-𐎠 𐎠 < 𐎠𐎵 𐎠 𐎠𐎵 𐎠-𐎠 𐎠𐎵 𐎠-𐎠, Pahe . . . . .  
 namurrat iskuti Assur u Istar izuti sa 1 su 2 su 3 su idbuku eli Numma-ki  
 ipḫuṣ; *Pahe . . . . . the vehemence of the brave servants of Assur and Istar*  
*who once, twice, thrice, spread over Elam, felt.*—Assur b.p. vii. 71.

<< 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵  
 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 (v. 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵) 𐎠 𐎠 𐎠𐎵  
 < 𐎠𐎵 𐎠𐎵 (𐎠𐎵) 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵  
 𐎠 𐎠𐎵 𐎠𐎵, sarraui sa Zamua ana ḡiharti-sunu ultu pau [ta si] natuur(r)at  
 iḡkuti n sarbat bil(l)uti-a eṣur ma niri-a izbutū; *the kings of Zamua, to the*  
*whole of them, from before the impetuosity of my servants and the greatness of*  
*my power drew back, and my yoke they took.*—Sard. ii. 78.

𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵  
 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵  
 𐎠 𐎠𐎵 𐎠𐎵 I, zikaru dannu ḫalib namurrātu sa ana sumkut nakiri uthū  
 iḡ-kuti-an; *the manly, the brave, protecting the bold, he who for suppressing*  
*rebels brings forward his servants.*—Sarg. 7. Botta 54, 11.

Epithets of Sargon.

< 𐎠-𐎠 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵  
 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵  
 namurati adbuk; *on the countries of the banks of the Euphrates my impetuous*  
*(soldiers), I sent forth.*—Sard. iii. 24.

< 𐎠-𐎠 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵  
 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵  
 Numma-ki namurratā adbuk; *on his chamberlain, a man of Elam, wrath I*  
*sent forth.*—Soc. T. iii. 62.

NHS

𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵, -𐎠, 𐎠𐎵 𐎠𐎵 𐎠𐎵, 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵.  
 nuḫsu, n. nuḫsi(ce), nuḫsi; *Prosperity.*

𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵  
 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵  
 𐎠𐎵 𐎠𐎵 𐎠𐎵, zūni dahlute sanat nuḫso va barro ana pali-ya Iṣaruku; *raies*  
*joyous, years of prosperity and plenty, to my times may they grant.*—Tig. viii. 28.

21/12/71

NHŠ

𐎠 𐎡 𐎠𐎢𐎡𐎢 𐎠𐎢 𐎡 𐎠𐎢𐎡𐎢 𐎠𐎢 𐎠𐎢𐎡𐎢 𐎡 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
 - 𐎠 𐎠𐎢𐎡𐎢 𐎡𐎢 𐎠. nuḥṣu duḥḍu va ḥigallu ina mati-šu l'akinnu;  
*joyous prosperity and fertility, in his country may they establish.*—Mosol. 53.

I find in the preceding passage the only example I know of the word *ḥigallu* phonetically written; the Acadian 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 (p. 322) usually represents it. The rare form 𐎠𐎢𐎡𐎢, generally translated "the same," represents here, and in line 61, the copulative conjunction; see p. 251.

𐎠𐎢𐎡𐎢 𐎠 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
 subat neḥti l'usub-siṣati; in *prosperity and fertility* I brought them, in a  
*seat of repose* I made them sit.—Hamm. ii. 7.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
 𐎠 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
 sū in nuḥi va ḥigallo [kan-ik-e] in mahari-ṣuṣu etettiq; *horned cattle of the*  
*mountain, which in prosperity and fertility into their presence* I made pass.—  
 Nob. Gr. iii. 16.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
 𐎠 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
 xunū nuḥu ina mati-ya bit-ṣu ina Barispa-ki axmis abuū; *to Yav who rains*  
*the rain of prosperity in my country, his temple in Borsippa strongly* I built.—  
 E.I.H. iv. 58.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
 ana meda; *waters of prosperity, not intermitting, I established copiously* [or for  
 the people].—Nerig. ii. 10. See pp. 738 and 755.

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
 sa gabbi nuḥu ana ṣabi iddiṣu; *who all prosperity to*  
*men hath given.*—No. 5, O, l. 7.

In all the other equivalent Achaemenian Inscriptions we find 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢  
 (or its variant 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 in No. 17, G, 4) instead of *gabbi waters*; all  
 are versions of the ancient Persian *apōti*, "prosperity." In No. 3, H, 2, 𐎠𐎢𐎡𐎢  
 follows 𐎠𐎢𐎡𐎢. Read the notes in pp. 240, 241.



NIU 𐎠 𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠, Ilábi'di.—Botta 145, 21 = 33.  
Cyp. i. 53; 33 BM 8.

Usurping king of Hamath, put to death in Qarqar by Sargon. The name is written phonetically 𐎠 𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 in Sarg. 25.  
See p. 482.

NIR 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠, Nairi. See pp. 996-7.

NK 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠, naku; *some sort of Gate*.—Neb. Gr. i. 36. E.I.H. iii. 49.

𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠  
𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠  
šippu-su šignu-su va bab-naku-su ḥurāzi ušalbiš; *its šippu, its šignu, and  
its babnaku, with gold I covered*.—Neb. Gr. i. 36.

Naku always follows bab with the determinative 𐎠𐎢𐎺𐎠, most probably makes  
one word with it, and may possibly be pronounced *šusaku*. I know nothing really  
about it beyond the fact that it is named with gates, balustrades, and figures of men  
and animals, as an ornamental feature of important and sacred edifices.

𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠, 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠, Ni(k)kú; *Necho king of  
Memphis*. See p. 977.

This Necho may have been the father of Psammithichus, who was killed by  
Sabaco, the Ethiopian. See Herodotus ii. 152.

NKB 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠, nigap; *Overthrow*. Heb. 𐤍𐤒𐤏.

𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠  
𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠  
𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠  
ḥaḥirizi apta idai; *like a bird tempest-tossed I arose, to overthrow my enemies(?)  
I extended my forces*.—2 Esar. i. 16.

The translation is somewhat hazardous, but I think it gives the meaning; a  
word or two I do not understand.

NKM 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠  
𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠, nakamti, nakamti, nakkamati, nakammate;  
*Accumulations; Stores*. From Nipbal of KAM, p. 566.

𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠  
𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠, nakamte-su lu apti niḡirtū-su lu ašipa; *his stores I  
opened, his treasures I concealed*.—New Div. ii. 31.





The end of the line is gone, but the king tells us in the following passage that he built the palace of Calah. Cf. *Neb. Yun.* 77, p. 280; and *Assisi* in pp. 414, 437.

NKM    𐎶 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵 (v. 𐎶𐎵 𐎶𐎵) ..... 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵.  
 ana Ninib ..... bukur Nukimmut; to *Ninib* (v. 𐎶𐎵) ..... *first born of Nukimmut*.—Sard. i. 2.

𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵 ..... 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵. ana  
 Nabu ..... pal Nukimmut; to *Nebo*, ..... *son of Nukimmut*.—2 Pul. 2.

I have a note in p. 943, expressive of my concurrence with Mr. Talbot, who in his Glossary, No. 156, would read "the irresistible god." In this case we should write *Nugimmut*.

𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵. Nakimmut.

𐎶 𐎶𐎵 𐎶𐎵𐎶𐎵 . 𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵  
 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵.—58 IL. 55a.

In this extract we have *Nukimmut* explained by "Nuha of Kalama." In the preceding line, 58 IL. 54a, *Nukimmut* is explained by "Nuha of Naboi ....." This is printed in p. 943, but the last bit was omitted, being much damaged. I infer that Nuha was worshipped at Kalama under the name of *Nukimmut*, and that at Naboi ..... he bore the better-known name of *Nukimmut*.

NKR    𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, nakiri; *Rebels, Rebellious; Enemies, Hostile*. Heb. נָכִיר.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
*ummanati nakiri ina ussi mulmulli ussaba; the rebel soldiers with swing of clubs I overthrew*.—Sen. T. v. 67.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 ..... 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
*ultâ Assur ..... eli nakiri-ya ina litu ussazira-ni ma ampu mala libbi-ya ina kisitti nakiri matluti ..... isrit mahazi na Assur-ki u Akkad-ki ussupis; after that Assur (and other gods) over my enemies by decrees had strengthened me, and I (could) carry out what was in my heart, out of the acquisitions from many enemies ..... the temples (and) fortresses of Assyria and Accad I caused build*.—Euseb. iv. 40 and 42.

I have rendered 𐎶𐎵𐎶𐎵 *irû*, by "temples;" (see 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, *irû šû rubi*, "temples of the great gods." A. A. p. x. 63).  
 Mr. Talbot writes "tem." Dr. Oppert "temple-aix;" both possible, but a definite number does not seem probable in this case.







NL 𐤏 𐤍𐤏 𐤁𐤏 𐤏𐤏 𐤏𐤏, v. 𐤍𐤏 𐤁𐤏 𐤏𐤏 𐤁𐤏𐤏, v. 𐤍𐤏 𐤁𐤏 𐤏𐤏 𐤏𐤏𐤏,  
Nilai, Nildya.

𐤏 𐤏𐤏 𐤁𐤏 𐤏𐤏 𐤏𐤏 𐤁𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏 𐤏𐤏  
(v. 𐤏 𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏 𐤏𐤏), as Nila(ya) tur Baḫiani Ḫattai; (*tribute*) of  
Nilai son of Baḫian, a Hittite.—Sard. ii. 22.

𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏 𐤏𐤏𐤏,  
as Yav-immo Nildya; (*tribute*) of Yavimmo the Nilaite.—Sard. iii. 59.

𐤏 𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏 𐤏𐤏𐤏, as Itih Nildya;  
(*tribute*) of Itih the Nilaite.—Sard. iii. 94.

𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏 𐤁𐤏 𐤏𐤏 𐤏𐤏𐤏, madatu as tur Baḫiani;  
*tribute of the son of Baḫian*.—Sard. iii. 57.

These four lines contain accounts of tribute levied by the king of Assyria. The first, I think, is incorrect in writing Nūni with the determinative of country; we have probably the Nildya of the first line mentioned again, but not named, in the fourth. It is not unlikely that Nildya was the name of a province also, which may have caused the mistake. See Baḫiani in p. 60.

NLA 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏, Nulia; a city of Syria.—New Div. ii. 11.

NLB 𐤏𐤏𐤏 𐤏𐤏𐤏, napah; the Rising (of Sun or Stars). See 𐤏𐤏𐤏 𐤏𐤏𐤏,  
napahi, Tig. iii. 101.

𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏𐤏 𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏  
adi eli tamti rabiti as napah shamsi; to upon the great sea of the rising of  
the sun.—1 Pal 11.

This is clearly the rising sun; the clause is preceded by the names of Elam, Armenia, Media, the Nalri, &c., &c. The inscription goes on to the well-known names of Syria, Phœnicia, Tyre and Sidon, Samaria, Edom, and Palestine, followed by

𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏𐤏 𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏  
"to upon the great sea of the setting of the sun," in 1. 12.

𐤏𐤏𐤏𐤏 𐤏𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 (v. 𐤏𐤏𐤏 𐤏𐤏𐤏) 𐤏𐤏𐤏 𐤏𐤏𐤏  
𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏  
𐤏𐤏 𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏, ta tamti rabiti as  
matha(?) (v. napah) shamsi adi tamti rabiti as dimu shamsi qat-qu iksud ma  
ibilu ma epus gimri; from the great sea of the rising of the sun to the great  
sea of the setting of the sun, his hand captured and held, and administered the  
whole.—70 BM 5, 3 Pal 6.

I do not know the pronunciation of 𐤏𐤏𐤏, which I find in 3 Pal 6. I do not see why *ibilu* is written here in the indirect form.









sa . . . . eutrinu-en bil-pahšiti  
[bil-numi] eli-sunna istakkann; [Sargon] who . . . his lieutenants as governors  
*over them established.*—Botta 16<sup>bis</sup> 88.

ᐱᕈᑦ ᐱᕈᑦ ᐱᕈᑦ ᐱᕈᑦ ᐱᕈᑦ ᐱᕈᑦ ᐱᕈᑦ ᐱᕈᑦ  
 ᐱᕈᑦ ᐱᕈᑦ ᐱᕈᑦ, entia-ya paḥu [hil-num] eli-nun nokuu; my lieutenant  
*as prefect over them I established.*—Esr i. 34.

Eḫ-ri-in-ni ki-tru su-tria-ni-ya bi-l-pa-há-ti sa pá-di  
ma-ti-un-ni it-ti-an-na umahir; they asked of me an alliance, my lieutenants (ne)  
prefects of the borders of their country with them I dispatched.—Esaer iv. 32.  
See 2 Esaer ii. 14.

[illegible]












NMD    I -> I << A I- << I << A -> W -> I -> H  
H I- <I# =||= I- I- I- I- I- I- I- <I# I  
I H (<-|| I I I- I- I->, Sin-ah-irba sar kiasati sar  
*Assur ina kuṣṣi nimeḍi uṣib ma allat er Lakiṣ mahar-su etik ; Sennacherib*  
*in a portable throne sat, and the plunder of the city of Lachish passed before*  
*him.*



















Inscription over the head of the king, on a bas relief representing him upon his throne, contemplating the plunder brought from the city. From Layard's Discoveries in the Ruins of Nineveh and Babylon, London, 1853, p. 152. The author mentions a royal pavilion, which was apparently movable, being "evidently supported by ropes;" p. 151.

la irammu lib ina kul dadmi; as to the moving of my royalty into any other  
city, there has not arisen a heart [desire] among all men.—E.L.H. viii. 19.

   , namaddi; *Enlarged, Exalted*. See p. 1044.

Namdānu.—New Div. ii. 41.

A very mountainous province towards the north, on or near the borders of Armenia.


NMH | → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |  → |

See a note on this name in page 942, where I suggested that the Hebrew form might have been originally *Beader* (ב for א, assimilating *ader* with *ader*), but that I had not found any authority for this. I have since seen that the king is named in the Samaritan "son of Ader."

NMZ >I<I ʔ ʔ ʔ, >I<I ʔ ʔ >I<I, nimiru, nimiru; *Weapon, Club.*

The following extract from the Syllabary, equating *ager* with *sinawu*, would imply that the word should mean something ponderous, to be thrown; see Heb.  $\text{שָׁוָה}$  and Ethiopic  $\text{ጠገረ}$  *weer*, "to throw stones:"—

Y = III = 2 = II, < 2 = II, - II 2 II 2 III.—Syl. 342.

 ima nimzari kabanti hupanni-sann uparib; with  
heavy clubs their arms I broke.—SEN. T. vi. 4. See pp. 414 and 529.

NMZ    𐎶𐎵 𐎶𐎵 .... 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
 tullā ta ispāti tamhāt is-bām ina idi-sa salpat nimzaru kabtu sa epis tahāzi  
 maḥar-sa tazis; *Istar ..... rose, from the quiver taking a bow in her hand,*  
*drawing a heavy weapon of making war, her face she raised.*—36 III. 54c.

In the following passage I read with hesitation *nimpari*, "fortified," a niphath form of *napar*, Hebrew נָפַר :-

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
 𐎶𐎵 𐎶𐎵 𐎶𐎵, su ina ḥaṣṣi sarrani abi-ya ana karri ninpari suquru ina  
 ṣaban Aṣmanana usabtoni paṣi-su; (*building materials*) which in the time of  
 the kings my fathers, for the fortified places were collected in the parts of  
 Aṣmanus, (and) were cut up for it.—40 BM 45 = Sen. B. iv. 12.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
 Sard. ii. 67. See p. 993.

Articles of copper, taken by the king as plunder.

𐎶𐎵 𐎶𐎵 𐎶𐎵 . 𐎶𐎵 . 𐎶𐎵 . 𐎶𐎵 𐎶𐎵, numzirtu.—Syl. 167.

NMH 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, pl. of 𐎶𐎵 𐎶𐎵, see p. 1025.

𐎶𐎵 𐎶𐎵 𐎶𐎵, numḥar; a Tray(?)

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
 utkabar 1 nirmak utkabar sa kisitti va madatte sa Kummuhī ana Asur bili-ya  
 akiṣ; *one tray of copper, one bar of copper, of the captures and tributes of the*  
*Comukhi to Asur my lord, I sacrificed.*—Tig. ii. 58.

The *numḥar* and *nirmak* occur together here and in line 50 as objects of plunder or tribute; I have not seen them elsewhere. The versions are given doubtfully by Sir Henry Rawlinson.



NMH 𐎠 𐎢𐎵𐎢𐎠 𐎡𐎢, numḫar, *Revenue(?)*; nummur, *Brightness, Lustre*.

*Nammur*, "brightness," is perhaps connected with Heb. נֶמֶר, *Namḫar*, "revenue," would be a niphal of the verb *maḫar*, "to receive."

𐎢𐎵 𐎠𐎢 𐎢𐎵 𐎠𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎠𐎢 𐎠𐎢 𐎢𐎵 𐎢𐎵  
𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵  
ina eliḫ libbi nummur pani ḫadis erum-*ma* qati bili rabi Marduk aḫbat; with  
joy of heart (and) brightness of face, gladly I went in, and the hands of my  
great lord Merodach I took.—Botta 152, 9 = 141.

𐎢𐎵𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵  
𐎠𐎢 𐎢𐎵𐎢𐎵 𐎢𐎵 𐎢𐎵 (𐎢𐎵) 𐎢𐎵 𐎢𐎵𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵  
𐎢𐎵 𐎢𐎵 𐎢𐎵, hekal sātā Assur ab ili ina nummur be(n)ni-en illuti kinis  
l'ippalis; that palace may Assur, the father of the gods, with the lustre of his  
noble statue constantly favour.—Botta 16<sup>1st</sup> 132; 18<sup>2nd</sup> 126.

𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵  
𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵  
𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵  
𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵, ina ṭab siri ḫud libbi numḫar kabiti sobe littute (v. -ta)  
kirib-*sa* daris l'urme ma l'uṣḫd lalā-*sa*; with goodness of conditions (and) joy of  
heart, may revenue large (and) abundance of tributes in it for ever arise, and  
may its fullness abound.—Esr vi. 43.

See p. 405, and read note there; see also p. 660. I have some doubt about the value "revenue;" it might be as well to translate "much brilliance" here, but I retain "revenue" because of the affinity of "tributes."

NMK 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵, nimek, nimeki,  
nemjki; *Intelligence, Wisdom*. Heb. נֶמֶק, "deep."

𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵  
𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵  
𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵 𐎢𐎵  
ina usni niglti sa usatlima  
bil nimeki Nisroch . . . . kī ṭaim ili nihpi diṭi abni; which Nisroch the lord  
of intelligence hath entrusted to my uncovered ears [lit. to (my) uncovered ears  
which hath entrusted the lord of intelligence Nisroch,] . . . . by the will of the  
god strong store-houses I built.—Neb. Yun. 77. See pp. 224, 329, 945.

NMK 𐎠𐎢𐏁𐎧 (v. 𐎠𐎢𐏁𐎧) 𐎠𐎢𐏁𐎧 (v. 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧)  
 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 (v. 𐎠𐎢𐏁𐎧) 𐎠𐎢𐏁𐎧  
 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 (𐎠𐎢𐏁𐎧) 𐎠𐎢𐏁𐎧, nimek(?) Nabu tikibqan takki mala  
 bagmu ina dappau asur; *the intelligence of Nebo* \* \* \* *whatever*  
*was agreeable in the tablets I wrote.*—Colophons 21 II, 23 II, 38 II.

𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧  
 (v. 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧), mustalu abiz nimeki; *the exalted, the possessor*  
*of intelligence.*—E.I.H. i. 7. Neb. Gr. i. 4. See p. 886.

𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧, bil nimeqi; *lord of intelligence.*—Sarg. 37.

𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧  
 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧  
 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 (v. 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧) 𐎠𐎢𐏁𐎧, anaku Asur-naṣir-pal iru mudū ḥaṣṣu  
 parid urni nimeqi sa Nuhu sar apu isina-nni (v. isina-ni); *I, Sardanapalus,*  
*skilful leader, investigator, opening the ears, intelligent, whom Nuhu king of*  
*waters hath heard [me].*—43 BM 3.

𐎠𐎢𐏁𐎧. 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧, Bit-Numkan; *Name of a Temple.*

𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧  
 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧  
 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧, ana Yav mnesakin ḥigala [kan-ik]  
 ina mda-ya bit Numkan bit-ṣu ina Babel-ki abni; *to Yav, establishing*  
*fertility in my land, Bit-Numkan, his house, I built.*—E.I.H. iv. 36.

NMM 𐎠𐎢𐏁𐎧. 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧, Numme.—Obel. 43. Sard. i. 46, 54. Tig. iv. 71.

Name of a province of the Nairi, near the sources of the Euphrates.

𐎠𐎢𐏁𐎧. 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧, Numma-ki; *Elam, Susiana.*

𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧. 𐎠𐎢𐏁𐎧. 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧.—Syl. 451.

𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧. 𐎠𐎢𐏁𐎧. 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 .. 452.

𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧. 𐎠𐎢𐏁𐎧. 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 .. 453.

NMM 𐎶 𐎠𐎺𐎠 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶  
𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶  
adi Illibi Rdai sa ité Numma-ki sa ahi Vag-tiggar; to Illipi (and) Ras, which  
are the frontiers of Elam of the banks of the Tigris.—Botta 145, 6 = 18.

See 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 "warriors of Numma-ki," written  
without the determinative in Sen. T. i. 20, and 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶  
𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶, *sic* as Numma akad, "provinces of Elam I captured,"  
without 𐎶𐎠𐎶, in Sen. T. iv. 29, probably errors of carelessness.

𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶, anaku sar Numma-ki; I am  
king of Susiana.—Beh. 30.

𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶  
𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶, nisi Numma-ki ittikru' lapani-ya; the Susians revolted  
from me; ibidem.

𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶  
𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶, zabi Numma-ki uptahharú uktazzarú; the  
warriors of Elam assembled (and) made ready.—Smith's Assurbanipal, p. 186; 5.

I suppose the second plural sign is intended to affect the whole preceding group.

𐎶𐎠𐎶 . 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶, Nummai; a Susian.—A.s.b.p. B, iv. 25. 31 III.

See Smith's Assurbanipal, p. 104. A Susian is expressed phonetically by the group  
𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶, in Sen. T. iv. 46, 70, v. 25.

The name of the country is written phonetically 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶,  
𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶, *akamti*, -*ti*, in Ezer ii. 33, 37, iv. 7. *Serg.* 12, 17.

𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶, nummar; see p. 1034.

𐎶𐎠𐎶 . 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶, Nammiri; *The Namri*.—Beh. 6, 41.

See pp. 182-3, and 604, where I have notes on the word which I transcribe here  
as Nammiri. I have nothing new to say upon this subject, which may be of some  
interest to chronologists, if merely as a matter of classification. We must wait until  
some bold man shall climb the Behistan Rock again, and examine the words closely,  
but I fear Sir Henry Rawlinson will not soon find a follower. The paper impression  
taken by him is now too much worn to be implicitly trusted.

𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶, nimmat; *Valuables*, R. *Cattle*, H. *Trésors*, O.

𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶  
𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶  
būd-sunu nimmati-sunu ana lá mina l'uegá;  
their wealth (and) their valuables, not to be reckoned, I carried off [made go].—  
Tig. i. 83.



NMR 𐎠𐎢𐎡𐎢𐎠, 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠, *namar, nameri*; *Brilliance, Splendour, Lustre.*

𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠  
𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠  
ina (ub siri-su nuq libbi-su va namar kabiti kirib-sun l'isaliz; in goodness  
of his health, purity of his heart, and much splendour among them may he  
cause rejoicing.—Oppert's Botta, 194.

Collated with 100, 10; 132, 20; and 121, 15; but still with some letters doubtful.  
See p. 971.

𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠  
𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠  
usarrub nameri-su va sigurrato-su ana same useqima; I extended its splendour,  
and its towers to heaven I caused raise.—Tig. vii. 101.

Adjective:—

𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠  
𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠  
*namru, namri, namrā, namrāti*; *Brilliant, Shining, Bright, Splendid.*

𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠  
𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠  
zinu namru; to Beltis . . . . . the renovator of her produce, the brilliant ring.—  
1 Beltis 2.

I hardly understand these epithets; I suppose both may refer to Beltis as goddess  
of the moon. She is compared to the sun in the same passage. See pp. 551, 603.

𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠  
𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠  
(v. 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠), iz-erui zulula Bab-Kua ualbis kaspi namri  
(v. namru); the cedars, the awning of the gate of Merodach, I covered with  
shining silver.—E.I.H. iv. 47. Cf. iii. 29.

See Kua in p. 512. *Namru* is from Porter's transcript.

𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠  
𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠  
𐎠𐎢𐎡𐎢𐎠 (v. 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠) 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠, Bit-Kua papaha beluti-su hurasī  
namri sallaris natakkan; the temple of Merodach, the shrine of his power, with  
bright gold munificently I maintained.—Birs i. 18.

A passage from Neb. Gr. I. 20, almost identical, has 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠,  
*namri*, instead of *namri*. In Neb. Gr. ii. 29, we have *huray namri ualbis*, "with bright  
gold I covered."

NMR <<< -𐎠𐎢𐎠 -𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠  
 -𐎠𐎢𐎠 𐎠𐎢𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠  
*isriti namriti sukki naklati ina kirib Dur-Sargina tabis irmá; splendid  
 temples, well-built squares, within Dur-Sargina admirably have arisen.—*  
 Botta 153, 12 = 156.

Adverb:—

𐎠𐎢𐎠𐎠 -𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠, 𐎠𐎢𐎠𐎠 -𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠, namri; *Splendidly.*  
 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 (v. 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠𐎠) 𐎠𐎢𐎠𐎠𐎠 (𐎠𐎢𐎠𐎠) 𐎠𐎢𐎠𐎠𐎠 (𐎠𐎢𐎠𐎠)  
 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠𐎠 (v. 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠) 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠  
 𐎠𐎢𐎠𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠, ami (v. rinu va) dalati babi ina zahale namris  
 ubnani; [*figures of*] bulls, and doors (and) gateways, in marble splendidly I  
 built.—E.I.H. iii. 61.

𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 -𐎠𐎢𐎠𐎠, Namri; *the Namri.* See *Nammiri*, pp. 604, 1036.

𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠  
 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠  
 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠  
*the Lower Zab I crossed, Harhar I passed, to the Namri I went down.—Obel. 111.*

See pp. 307 and 629, where I have mentioned my ignorance of the meaning of  
*kita-a*; I see now that *a* is the phonetic complement of the Assyrian *supali*, "the  
 lower," which is read as the equivalent of the Accad *kita*. See *Zabí supali* and *Zaba*  
*supali*, at the foot of p. 306. I have carelessly put *anles* instead of *kites* in p. 629.

𐎠𐎢𐎠𐎠 is a verbal monogram for *palat*, "to pass;" see pp. 90, 93. According  
 to Dr. Hincks, "the Namri included the western part of Luristan, extending from the  
 mountains to the Tigris." Only half the letter 𐎠𐎢𐎠𐎠 is engraved on the  
 Obelisk.

𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠, nimri; *Leopards.* Heb. נִמְרִי.

𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠  
 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠  
 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠  
*zer sado kali-nunu ina eri-ya Kalhi lu agur; leopards \* \* animals of  
 the plain (and) the mountain, all of them in my city of Calah I collected.—*  
 44 BM 19. See p. 535.

𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 is the 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 of Brok. Obel. i. 25.

𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠 𐎠𐎢𐎠𐎠  
 midini .... idak; *leopards \* he slew.—Brok. Obel. i. 22.*



NMR 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓, v. 𐤏𐤓 𐤏𐤓 𐤏𐤓, namur(r)at.—Sard. ii. 78.  
See p. 1013.

𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓, v. 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓, namur(r)at.—  
Sard. H. 119. See p. 1011.

𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓, 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓, namra, namra; *Difficult, Rugged*. Niphal form of maru; see p. 860.

𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓, haranā namra urub  
sumami ortedde; a rugged way to paths for bridles I extended (or, rugged  
roads and dangerous paths I widened).—E.I.H. ii. 21.

See pp. 296 and 338, where the two proposed versions are considered; I rather  
prefer the second.

𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓, Kasiyara alib namra lā appalkit;  
Kasiyara, a difficult country, I crossed.—Fig. i. 72.

𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓, ana Miltis  
magiri lu alik anti dannuti u alib namra taba ina rukubi-ya (va)  
marza ina niri-ya lu etetik; to Miltis the turbulent, not obedient, I went; the  
mountains (were) difficult, and the ground (was) rugged; the easy (portion) in  
my chariots (and) the rugged on my feet I passed.—Fig. ii. 70.

\* The lithographer has made this 𐤏𐤓.

𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓, alib namra an kima zikip gir uta; rugged country which like  
sharp stakes were planted.—Fig. iv. 15.

I derive uta from a root like the Hebrew 𐤏𐤓, "to be planted," or "fixed in."  
I think 𐤏𐤓 for 𐤏𐤓 is peculiar to Tiglath-Pileser.

𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓, ana ade Etiui alib namra an ana metik rukubi u ummanati [abi maduti] la  
anu [akun] . . . . alik; to the mountains Etiui, difficult ground, which for  
the passage of chariots and armies was not fitted . . . . I went.—Sard. ii. 63.



These may be energetic forms of stress.

*Sin irsu bil ago sibū namriri; Sin the leader, the lord of crowns, the prince of glory.*—Monol. 4a. See error at foot of p. 756: for *sibri* read *sibu*.

See pp. 399, 522, 738, 800; the passage translated has been compiled from several copies, mentioned in the pages cited, where former versions are given. I believe the explanation printed here is the best, though a word or two may still be doubtful.

-Ṭḫṣ -Ṭḫṣ -Ṭḫṣ -Ṭḫṣ < -Ṭḫṣ ḫṣ -Ṭḫṣ ḫṣ ḫṣ  
 ṣḫṣ -Ṭḫṣ ḫṣḫṣ ḫṣ ḫṣḫṣ < ḫṣḫṣ -ḫṣḫṣ ḫṣ ḫṣḫṣ ḫṣ  
 ḫṣḫṣ - ḫṣḫṣ -Ṭḫṣ ḫṣ ḫṣḫṣ ḫṣḫṣ ḫṣḫṣ ḫṣ ḫṣḫṣ ḫṣ  
 ḫṣ ḫṣ -ḫṣḫṣ (v. ṣḫṣ) ḫṣḫṣ ḫṣḫṣ, namriri Asur u Istar bill-ya  
 liḫḫup-saanti ultu sode asar markiti-san iṣnapṭanu-mma iḫḫatu niri-ya; *the*  
*glory of Asur and Istar, my lords, overwhelmed them; from the mountain,*  
*the place of their refuge, they fled, and they took my yoke.—Asur b.p.vii. 92.*

𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞

[illegible]











ina libtat il-nin-satra ina iriṭ er Baladai usa'lib; in the works [quarries] of  
*Il-nin-satra* in the land of *Er-Baladai* [or city of Baladai], I caused produce.—  
 Sen. B, iv. 18 = 40 BM 12; see p. 708.

ᑕᑭᑕ ᑭᑭᑭ ᑭᑭᑭ, ᑭᑭᑭ ᑭᑭᑭ, ᑭᑭᑭ ᑭᑭᑭ, rubs; *Prince, Chief.* Heb. בבב.

י ז = ייז, ייז = ייז, ייז = ייז. —Syl. 128. Nun, rabí.

—7 11. 26 d.

— 7 II. 27 d.

—Syl. 131.

The first of these extracts proves the sound and value; the second shows the sound alone; the third gives *nu* again; but I do not see the meaning of "opper," nor of the doubled *nu*. I have in the beginning of Part I, occasionally pronounced  $\rightarrow \text{nu}$  = *ci*, I do not remember on what authority; see *Asiatic* in p.22;  $\rightarrow \text{nu}$ , is sometimes confounded with  $\rightarrow \text{nu}$  = *red*.

tur Assur-naṣir-pal rubu (v. idlu) maḥu (v. ṣiru) en riš-qu eli ili iḫbu ma naṣi  
naphar-sina ana niri-ne usakkuin; son of Sardanapalus, prince (v. warrior)  
great (v. elevated), who his service to the gods hath imparted, and nations the  
whole of them to his voice hath subdued.—12 BM 10.

The variants are taken from the parallel line, Obel. 17. For *idls* see Svt. 112.

Dimanubar . . . . . rubu rid Assur; *Shalmaneser* . . . . . prince, servant of Assur.—New Div. i, 5.

𐎧𐎶𐎵𐎶 𐎧𐎶𐎵𐎶 𐎧𐎶𐎵𐎶 𐎧𐎶𐎵𐎶 𐎧𐎶𐎵𐎶 𐎧𐎶𐎵𐎶 𐎧𐎶𐎵𐎶, bitqudu rubu nadu;  
guardian, noble prince.—New Div. i. 6.

ᐃᑦ ᐱᓂ ᐅᐲᓄᔪᑦ ᐳᕈᓂᑦ ᐸᑦ ᐃᑦᐴᑦ, aba[ad] ruba(un) alik[du] si-ya  
[pani-ya]; father, prince going before me.—New Div. ii. 37.

This line is curious as a specimen of almost pure Accadian, made up, however, of words in common use among the Assyrians, but rarely occurring so unmingled as in this case.

Anu sar rubi rabi; Anu king  
of great chiefs.—New Div. i. 1. Cf. Obel. 2, and see p. 471, under Igigi.







NN

𐤀 𐤓𐤓𐤓 𐤌𐤓 𐤓 𐤓-𐤓𐤓 𐤓𐤓 (𐤓𐤓𐤓) 𐤓𐤓𐤓 𐤓 𐤓𐤓𐤓 𐤓  
𐤓- (v. 𐤓) 𐤓-𐤓 𐤓 𐤓𐤓 (v. 𐤓𐤓) 𐤓 𐤓𐤓 𐤓𐤓 𐤓-𐤓𐤓 𐤓-𐤓  
(v. 𐤓𐤓), nūnū iṣṣurū nsummu pilā (v. bilā) šimat appari (v. ā); *fish (and)*  
*birds I placed plentifully, embellishment of the lake.*—Neb. Gr. i. 19; ii. 29; iii. 13.

See pp. 92, 483, 607, where I have quoted this line, with a sequel which I do not understand. The whole sentence is repeated with some variations three times; the bit in the text is varied to *nsummu bilā nūnū iṣṣurū šimat appari*, in Neb. Gr. iii. 13.

𐤓𐤓 𐤓 𐤓𐤓 𐤌𐤓 𐤓-𐤓 𐤓-𐤓 𐤓-𐤓 𐤓-𐤓 𐤓-𐤓 𐤓-𐤓 𐤓-𐤓 𐤓-𐤓 𐤓-𐤓 𐤓-𐤓  
𐤓 𐤓𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓 𐤓𐤓 𐤓 𐤓-𐤓, *an malak 30 kasbu ina*  
*gabli tamti kima nūni miaknu labbaṣn; who a passage of thirty kasbu in the*  
*middle of the sea his abode(?) was placed.*—Botta 37, 34. See p. 545.

𐤓𐤓𐤓 𐤓𐤓. 𐤓𐤓𐤓 𐤓 𐤓𐤓𐤓 𐤓𐤓. 𐤓𐤓𐤓 𐤓-𐤓 𐤓𐤓𐤓 𐤓𐤓.—40 II. 18c.

From a bilingual list; it points to some sort of stone named from a fish.

𐤓 𐤓 𐤓 𐤓𐤓𐤓 𐤓𐤓. 𐤓𐤓𐤓 𐤓𐤓, (𐤓 𐤓) 𐤓𐤓𐤓 𐤓𐤓 𐤓.—Syl. 130.

This curious bit may have reference to a fish, but I do not understand it.

𐤓𐤓 𐤓𐤓 𐤓𐤓; *Life*. Heb. 𐤓𐤓.

𐤓𐤓𐤓 𐤓𐤓𐤓 𐤓𐤓 𐤓-𐤓𐤓 𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓𐤓 𐤓𐤓 𐤓𐤓, *isli sarutti-an u hā*  
*nisi-an; the foundations of his kingdom and the life of his people.*—Monol. 92.

I insert this word here, as the only place left where it may possibly be looked for; I had forgotten it, if I knew it, when the sheet was printed in which I ought to have put it.

ANN 𐤓𐤓𐤓. 𐤓-𐤓 𐤓-𐤓, *Annā; Bit-Anna*.

See a note on *Nenā*, p. 944.

𐤓 𐤓-𐤓 𐤓-𐤓 𐤓𐤓 𐤓-𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓  
𐤓𐤓𐤓 𐤓-𐤓𐤓 𐤓-𐤓 𐤓𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓  
𐤓𐤓𐤓 𐤓𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓, *ana šin nas*  
*zaddu damiṣti-ya bit-ti Anna bit-ṣu ina igar limiti Bit-Zida namris opus; to*  
*the Moon-god, supporting the fullness of my good fortune, the temple \* of Anna,*  
*his temple, on the mound near Bit-Zida beautifully I made.*—E.I.H. iv. 63.

Dr. Oppert translates *bit-ti* "le temple des sésies," which I do not clearly understand; I have read it erroneously *bit-palim* and *bit-pāim* in pp. 243 and 326, and rendered it *image-house* or *shrine*. I suppose I confounded 𐤓-𐤓 with 𐤓𐤓𐤓, which has the value *pāim* in Syl. 135.

𐤓 𐤓-𐤓 𐤓𐤓 𐤓-𐤓 𐤓-𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓  
𐤓𐤓𐤓 𐤓𐤓 𐤓𐤓, *ana Bit-Anna lamaṣa an damiṣti utir; to Bit-Anna the*  
*sacred image of good fortune I restored.*—Neb. Gr. ii. 55.

See note in p. 689.







ANN

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, ultu [ta] usmani annito ma attuzir; from these same tents I departed.—Sard. ii. 39. See also 44 and 65.

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, anniti mati sa anaku azbat; these (are) the provinces which I held.—No. 6, N. R. 8.

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, ki imuru mati anniti; when he saw these provinces.—Ibid. l. 20; see also l. 25.

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, autriḡ-ya umāti umāti isuh; my officers of these plots heard.—Assur b.p. ii. 117.

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, annātū mati sa ikkirā-inni; these (are) the countries which revolted against me.—Beh. 40.

Annute ..... annute; Some ..... Others:—

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, (v. 𐎠𐎡𐎢𐎣) 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, (𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣) 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, annute kappi-sunu pitti-sunu ubat(ḡ)k annute appi-sunu uzni-sunu (pitti-sunu) ubattik; of some their hands (and) their feet I chopped off, of others their noses, their ears, (their feet,) I chopped off.—Sard. i. 117. See also Sard. i. 90, 91.

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, [annute] ana iz-zigipi umḡipi annuto eni-sunu nnabil ḡitatti-sunu aḡuḡa ana er Assur upla; [some] on crosses I crucified, (of) some their eyes I destroyed, the remainder of them I removed, to the city of Assur I carried them.—Sard. iii. 112.

After a good deal of wavering, I am now satisfied that *annu* is "this," and *annu*, "that;" see pp. 867, and xli of Additions and Corrections.

The distinction might have been originally *annu* and *annu*, but of the latter nothing seems to be left but *annute* opposed to *annute*, referring to opposite banks of a river (p. 867). *Ann*, "this," is confined to the Persian period (p. 12); *ann*, "that," signified remote times, "days of yore," except in a very few cases, joined with *an*, "a side;" see 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, as *an* *ann*, "of that side," on a slab of Sennacherib from Koyunjik, R. I. Vol. I, Sh. 7 F. l. 59 [p. 673]; in a Persian inscription printed with letter H at Copenhagen by Westergaard in 1845, we have 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, as *an* *ann* *an*, "of this side," l. 8, speaking of some extensive piece of water, and 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, *an* *ann*, "that side," l. 11; the same groups occur in lines 16 and 17 of the same inscription, speaking of the desert land, 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, *an* *ann* *ann*.

ANN    𐎠𐎵𐎶𐎵, 𐎠𐎵𐎶𐎵𐎶𐎵, -anni, -inni; *Me*, after verbs. See p. 923.

𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵  
𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵, ina arb'e garri-ya Assur bili udaggil-anni;  
*in my fourth expedition Assur my lord encouraged me.*—Sen. T. iii. 42.

𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵  
ikbi nan umma rašib-anni ina izkuti; *he said that "pierce me with weapons."*—  
Assur b.p. vii. 56. (*Ma* seems superfluous here.)

𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵  
𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵, Assur matu rabu sarrit la sanan  
neadlima-uni; *Assur, a great country (and) a kingdom unrivalled he hath*  
*entrusted to me.*—Sen. T. i. 11.

𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵  
𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵, Assurbanipal  
..... uscipa-uni ma uscrib-anni kirib Bit-Anna; *Assurbanipal ..... shall*  
*take me away [cause me to go out], and make me enter into Bit-Anna.*—  
Assur b.p. vii. 16. (Restored by Mr. G. Smith.)

A verb ending with *u* frequently takes *inni*; sometimes is only:—

𐎠𐎵𐎶𐎵 (v. 𐎠𐎵𐎶𐎵) 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵  
𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵  
𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵, bil-eri sa qātū itku sunuti bihūti  
usallu ma erisu-inni qitru; *the city-governors whom (my) hand had assembled,*  
*my power they prayed, and they asked of me an alliance.*—Esar iv. 31.

𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵  
𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵, ili rabi bili-ya sa udaggilu-inni; *the great gods my lords who*  
*encouraged me.*—Assur b.p. B. v. 96. 32 III. 96.

𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵  
𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵, ina liti u daannāni usazizu-inni  
zer nibi-ya; *by laws and edicts they strengthened me against my enemies.*—  
Assur b.p. x. 21.

𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵, ina liti usazizu-ni;  
*by laws they strengthened me.*—Esar iv. 41. See more in p. 923.

*faul* is found after other verbs than those in *u*, see 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵  
𐎠𐎵𐎶𐎵 𐎠𐎵𐎶𐎵, *sikiu'-inni*, "they revolted from me," in Bick. 40; but this is from  
the Persian period.











NNZ    𐎠𐎡𐏁𐎧𐎢𐏁𐎫𐎵𐎥𐎺𐎠𐎣𐎶𐎤𐎪𐎠𐎡𐏁𐎧𐎢𐏁𐎫𐎵𐎥𐎺𐎠𐎣𐎶𐎤𐎪𐎠𐎡𐏁𐎧𐎢𐏁𐎫𐎵𐎥𐎺𐎠𐎣𐎶𐎤𐎪𐎠  
𐎠𐎡𐏁𐎧𐎢𐏁𐎫𐎵𐎥𐎺𐎠𐎣𐎶𐎤𐎪𐎠𐎡𐏁𐎧𐎢𐏁𐎫𐎵𐎥𐎺𐎠𐎣𐎶𐎤𐎪𐎠𐎡𐏁𐎧𐎢𐏁𐎫𐎵𐎥𐎺𐎠𐎣𐎶𐎤𐎪𐎠𐎡𐏁𐎧𐎢𐏁𐎫𐎵𐎥𐎺𐎠𐎣𐎶𐎤𐎪𐎠  
𐎠𐎡𐏁𐎧𐎢𐏁𐎫𐎵𐎥𐎺𐎠𐎣𐎶𐎤𐎪𐎠𐎡𐏁𐎧𐎢𐏁𐎫𐎵𐎥𐎺𐎠𐎣𐎶𐎤𐎪𐎠𐎡𐏁𐎧𐎢𐏁𐎫𐎵𐎥𐎺𐎠𐎣𐎶𐎤𐎪𐎠𐎡𐏁𐎧𐎢𐏁𐎫𐎵𐎥𐎺𐎠𐎣𐎶𐎤𐎪𐎠𐎡𐏁𐎧𐎢𐏁𐎫𐎵𐎥𐎺𐎠𐎣𐎶𐎤𐎪𐎠  
𐎠𐎡𐏁𐎧𐎢𐏁𐎫𐎵𐎥𐎺𐎠𐎣𐎶𐎤𐎪𐎠𐎡𐏁𐎧𐎢𐏁𐎫𐎵𐎥𐎺𐎠𐎣𐎶𐎤𐎪𐎠𐎡𐏁𐎧𐎢𐏁𐎫𐎵𐎥𐎺𐎠𐎣𐎶𐎤𐎪𐎠𐎡𐏁𐎧𐎢𐏁𐎫𐎵𐎥𐎺𐎠𐎣𐎶𐎤𐎪𐎠𐎡𐏁𐎧𐎢𐏁𐎫𐎵𐎥𐎺𐎠𐎣𐎶𐎤𐎪𐎠  
𐎠𐎡𐏁𐎧𐎢𐏁𐎫𐎵𐎥𐎺𐎠𐎣𐎶𐎤𐎪𐎠𐎡𐏁𐎧𐎢𐏁𐎫𐎵𐎥𐎺𐎠𐎣𐎶𐎤𐎪𐎠𐎡𐏁𐎧𐎢𐏁𐎫𐎵𐎥𐎺𐎠𐎣𐎶𐎤𐎪𐎠𐎡𐏁𐎧𐎢𐏁𐎫𐎵𐎥𐎺𐎠𐎣𐎶𐎤𐎪𐎠𐎡𐏁𐎧𐎢𐏁𐎫𐎵𐎥𐎺𐎠𐎣𐎶𐎤𐎪𐎠  
*lammaṣ sedi va ḫalami riti* (v. *reti*) *abn izzir rabi sa ina itin abni libbanū niindūti*  
*patulu ina kigalli ramni-eunu sakis nanzuru ; bulle (and) lions, and eighty*  
*images of alabaster, which of one stone were formed, in numbers, admirable,*  
*on their own pedestals conspicuously they were set up.*—Sen. B. iv. 16 = 40 BM 3.  
See pp. 964, 997.

NNH 𐎠𐎡𐎧 𐎠𐎡𐎧 𐎠𐎡𐎧 𐎠𐎡𐎧, nanharti; *Stormy*. Arab. نحرّة nuḥrat, vehemens  
status venti.—Golius.

ina arbi V [abo] arbi nanharti kakkabi [mul] Bam; *in the fifth month, the month of the stormy star Sagittarius.*—Assur b. p. B. v. 16.

I do not know if the month July is especially windy. The star  is lost on the published cylinder, but restored by Mr. Smith from a fragment; I suppose Sagittarius is deduced from , "an arrow."

NNK →    , annikna; *Favour*.—Bavian 3. See p.1052.

.NNI. 22 22 22 22, nanaana, v. Niniib.—43 BM 7.

This is obviously wrong; it must have crept in as a variant from line 8, where we have one *Lébana* in all, "to Lebanon I went." This blunder is noticed here in order to save young students some trouble.

NNM | H-| -K-| . S-H-S-| . Syl. 36.

$\nabla$ ,  $\rightarrow$ ,  $\overleftrightarrow{\phantom{x}}$ ,  $\leftarrow$ ,  $\langle \phantom{x} \rangle$ ,  $\equiv$ ,  $\rightarrow$ ,  $\nabla$ , amines, amides, arms;  
Me, Myself. See in pp. 941 and 1030.

**E** EIII <E> EE A- EE ->I <-Y EI  
 EII EIII =>Y # EIV, sú kí pi annimma istanappara; he by mouth  
*to me sent.*-Assur b.p. x. 12.

9   , nūnum; *Fisk.* See p. 1050.







NNR

baš, "cattle," in Monol. 62, 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒





NŠG      ḫḫ ṣḥ ḫḫ -nā ḫḫ =n -t-ḫ ḫḫ ḫḫ ḫḫ ḫḫ ḫḫ  
 ḫḫ ḫḫ ḫḫ ḫḫ ḫḫ ḫḫ ḫḫ ..... ḫḫ ḫḫ ḫḫ ḫḫ  
 ḫḫ ḫḫ ḫḫ ḫḫ ḫḫ ḫḫ ḫḫ ḫḫ ḫḫ ḫḫ ḫḫ ḫḫ ḫḫ ḫḫ  
 ..... ngaria kirib-au; silver, gold, (and) treasure of stone, whatever its name  
 [might be] written ..... I accumulated within it.—E.I.H. viii. 10.

The  $\text{ॐ}$  of *mit*, and  $\text{ॐ}$  of *minna*, have been incorrectly represented in the printed copies, as well those of the East India Company, as of the transliteration into the normal forms. The top of the eighth column of the slab is much worn, but I was allowed to examine very closely the damaged portions, and to take a good paper cast.

**𐎧𐏁 𐎠𐎹 𐎡𐏃𐎶𐎵 𐎥𐎷𐎣 𐎲𐎢𐎽 𐎤𐎩 𐎭𐎦𐎴𐎰 𐎨𐎫𐎸**  
**𐎱𐎺𐎠 𐎬𐎿𐎶𐎵 𐎮𐎠𐎪 𐎡𐎷𐎻 𐎯𐎳𐎶 𐎮-** (**v.** **𐎡𐏃𐎶**) **𐎲𐎢𐎽 𐎥𐎷𐎣 𐎱𐎺**  
**-𐎥𐎷𐎣 𐎥𐎷-𐎮𐎠𐎪 𐎡𐎷𐎻𐎵 𐎥𐎷,** niqik duppi satruṭi sa ina sarrani alik  
maljā-yā nin miru suata la iḫarzu; a treasure of written tablets which, among  
the kings going before me, any one this sight had not looked into.—Colophon,  
R.I. Vol 2. Sh. 21. 42.

nešikti erē iz-um(sik)kanan erinl umin sikin-sa; with gold, silver, precious stones, bronze, swanlikean-wood, eucress. I adorned his habitation.—Neb. Gr. ii. 21.

NSH נִשְׁחַן נִשְׁחַן נִשְׁחַן, nasib; *Destroyer, Extirpator*. Heb. נִשְׁחַן.

𐎶𐎵 𐎶𐎵 𐎠𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶  
𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶  
𐎶𐎶𐎶], našib Ḥamathu sa Yauḫidi malik-enu iksudu qapi-en; *the destroyer of*  
*[the people of] Hamath, whose [who his] hands had captured Iḫubidi their king.*—  
33 BM 8. Epithet of Sargon. Cf. Sarg. 25, p. 430. See also 33 BM 11, and  
Botta 16. 35.

—15 II 41 b. Ina nasáhi.

I only know of this line that the Accad post-position  $\text{𒀭𒀭𒀭}$  corresponds with the Assyrian preposition. The preceding line merely says that there are thirty days in the whole of the eighth month  $\text{𒀭𒀭𒀭}$ .

62 II. 25a. Nasahu na mbu.

NŠK 𐎶𐎵𐎶𐎵 . 𐎶𐎵 𐎶𐎵 𐎶𐎵, našiku; *Prince, Chief*. Chal. 𐔪𐔪𐔪.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 (v. 𐎶𐎵) 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵 (v. 𐎶𐎵) 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
Laqie (v. Laque) ummani-su rukubi zimdat-qu [lal-qu] ašuha ana er-ya Assur  
upla; *Ilā, Nasik of Laqe, his soldiers, (and) his yoked chariots I removed, to  
my city Assur I conveyed.*—Sard. iii. 45. See pp. 481, 1001, and 𐎶 in p. 679.

See *Nisakku* and *Napiku* in Mr. Talbot's Glossary, Nos. 353 and 356.

NŠN 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, Nišannu; *the First Month*. Heb. 𐤒𐤍.

The name of the first month in the Assyrian calendar; almost always represented by the Acced. 𐎶𐎵. See pp. 50 and 125; also Smith's *Assurbanipal*, p. 325.

NŠQ 𐎶𐎵 (𐎶𐎵𐎶𐎵) 𐎶𐎵 𐎶𐎵, 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵, nu(s)uqu, *pl. m.*  
*nušququ, pl. f. Rise, Climb, Ascend*. Heb. 𐤒𐤍.

These are permissive forms. See Hincks's Grammar, Jour. R.A.S., 1866, p. 467.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
an kima kakkabi [mul] same subá va ina sipar kim(nu)te mahdis nuynqu;  
*who like the stars of heaven go forth, and in the beauty(?) of . . . . greatly  
ascend.*—Tig. vii. 95.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
abu is-zir rabi sa simo nušquqa kima yomme uadi ize(?) nummaru paḥar-sun  
(v. sin); *raised figures of alabaster which in a circle stand up, like the rising  
day were seen their groups.*—Sen. B. iv. 16 = 40 BM 5.

Nuši may be "rising," see p. 946; I do not know the meaning of 𐎶𐎵 𐎶𐎵.  
My own copy has 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵. There is some mistake in any case,  
and I would suggest that we should read rather 𐎶𐎵 𐎶𐎵 𐎶𐎵, *made, "rising."*

See pp. 331 and 353. *Nušquqa* appears as *nušqu* in the recently printed Vol. 3,  
Sheet 13; but I have *nušqu* in my own copy, made from the slab several years  
ago. Layard's copy, 40 BM 5, has a mark of doubt after *nu*. I do not know any  
suitable meaning for *nušqu*, but *nu(s)uqu* is not an uncommon word, written  
𐎶𐎵 𐎶𐎵 or 𐎶𐎵 𐎶𐎵𐎶𐎵; it occurs in both forms,  
in the sense of "climbing" or "growing up," on the backs of slabs from the  
entrance of the Sculptured Chamber at Sherif Khan, now in the British Museum.  
See R.I. Vol. 1, Sheet 7, E, l. 3, printed in p. 337.





